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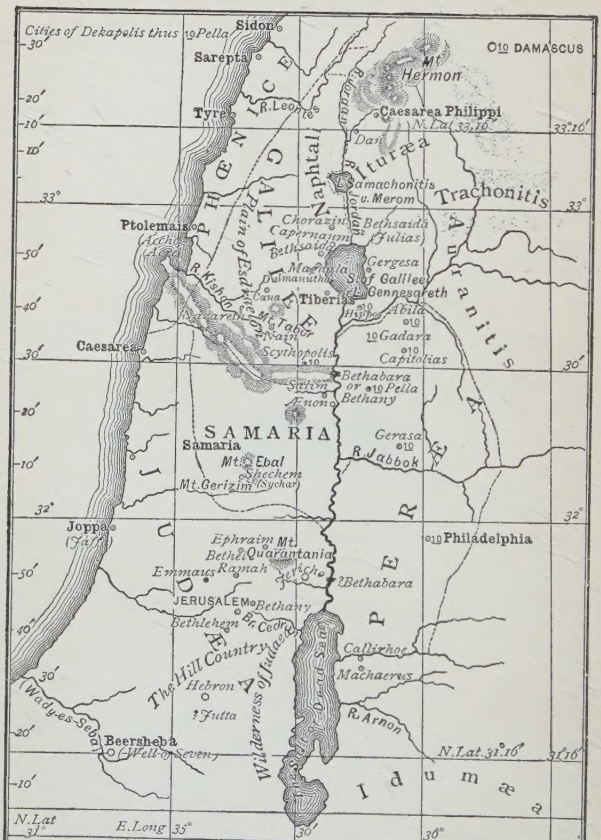
THE GOSPEL ACCORDING TO

ST MATTHEW.

Palestine in the time of our Lord.



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THE GOSPEL ACCORDING TO

ST MATTHEW,

BEING

THE GREEK TEXT

AS REVISED BY

DRS WESTCOTT AND HORT,

WITH INTRODUCTIONS AND NOTES

BY

REV. ARTHUR SLOMAN, M.A.

HEAD MASTER OF BIRKENHEAD SCHOOL.

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Ἀκολούθει μοι.

Matt. 9. 9.

COLLECT FOR ST MATTHEW'S DAY.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A., AND SONS, AT THE UNIVERSITY PRESS.

PREFACE.

This edition is an attempt to supply to the average school-boy the necessary help and materials for reading the Greek text of St Matthew intelligently. Few boys will read long notes. Accordingly brevity has been studied as far as is consistent with clearness. The meaning of parables and discourses has been explained, but 'sermonizing' has been as far as possible excluded. It is presumed that the student will have Liddell and Scott's Lexicon by his side, and reference is frequently made thereto. The Greek text is that of Drs Westcott and Hort. Important variations are printed at the foot of the page but textual notes are confined within very narrow limits. For greater convenience of reference, information as to places and people, quotations and parallel passages, is given in the Indices rather than scattered up and down in the notes. For the same reason short introductions are prefixed on various points of interest and importance.

Free use has been made of all the authorities mentioned in the list prefixed to the notes, but my

sifting of the great mass of material has been based on the practical experience of fifteen years as to what boys really want.

I have to express my grateful thanks to Rev. John Bond for kindly placing at my disposal some MS. notes on cc. 1—9, and to Rev. W. O. Newnham for some useful suggestions.

A. SLOMAN.

Birkenhead School,
September, 1889.

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INTRODUCTIONS.

THE AUTHOR.

From the earliest times the first Gospel has been attributed to the Apostle Matthew, whose real name seems to have been Levi.

From the Gospels we learn that Levi, son of Alphaeus, was a 'publican', i.e. a collector of customs and taxes at Capernaum, perhaps especially of the tolls paid by fishermen on the Sea of Galilee. He may have been brother to James the Less, whose father was also an Alphaeus; but of this there is no evidence. Like Andrew he at once obeyed the call of Jesus (9. 9), and the same day gave to his friends a farewell feast at which Jesus was present, 9. 10—13. He no doubt changed his name to Matthew, 'gift of God', on beginning his new life, just as Simon became known as Peter, Saul as Paul. The Gospels preserve no other mention of him except in the lists of the Apostles, where he stands in the second division next to Thomas. As Thomas was surnamed Didymus, 'a twin', it has been conjectured that Matthew was his brother, but again without evidence.

THE GOSPEL.

Date of compilation. By unanimous testimony St Matthew's is the earliest of the three 'Synoptic' Gospels, i.e. the narratives of SS. Matthew, Mark, and Luke, so called because they are supposed to give 'one synopsis or general view of the same series of events'. The exact date

cannot be fixed, but it was probably before the destruction of Jerusalem A.D. 70.

Object. St Matthew's Gospel was primarily intended for Jewish Christians: to show to them **Christ the King** as the promised **Messiah** in whom all O. T. prophecy was fulfilled, by whom was to be founded the Kingdom of Heaven.

Characteristics. Consequently we find

(1) The Genealogy traced from Abraham through the royal line.

(2) The prominence given to the Kingdom of Heaven.

(3) The constant appeal to O. T. prophecy as fulfilled in Christ.

(4) The special denunciation of the besetting sins of the Jews.

(5) The frequent reference to the law and traditions of the Jews.

Other points worthy of notice are

(*a*) his full reports of Christ's discourses, particularly those of a *prophetic* character;

(*b*) his habit of grouping together events which happened at the same place but at different times, and discourses which were delivered separately.

Language. Three opinions have been held with reference to the language in which St Matthew's Gospel was originally written:

(1) in Aramaic (i.e. the mixed dialect of Chaldee and Hebrew spoken by the Jews after the Captivity), a Greek translation being made either by St Matthew himself or by some very early Christian;

(2) that St Matthew published two separate Gospels, one in Aramaic, the other in Greek;

(3) in Greek, as we now have it.

In support of (1) there is (*a*) a considerable amount of ancient tradition, e.g. Papias and Irenaeus in the 2nd

century both speak of a Hebrew Gospel by Matthew: (β) the antecedent probability of a Gospel in the native language of the Jews.

Against (1) it is urged (α) that the internal evidence of style is inconsistent with the theory of a translation; (β) that no trace of the Hebrew original exists; (γ) that Papias, etc., may have wrongly attributed to St Matthew a Nazarene Gospel or some other Aramaic collection of Christ's words and deeds, cf. Luke **1.** 1.

In support of (2) it is argued that this theory reconciles the statements of Papias, etc., with internal evidence in favour of a Greek original.

Against (2) that it is a mere supposition, without any external testimony.

(3) A Greek original seems on the whole most likely. (Salmon.)

THE MIRACLES, PARABLES, DISCOURSES, AND EVENTS PECULIAR TO ST MATTHEW.

Miracles.

		(*Where performed.*)	
(1)	Two blind men cured	Capernaum	**9.** 27—31.
(2)	Coin in the fish's mouth	„ „	**17.** 24—27.

Parables.

		(*Where spoken.*)	
(1)	Tares...from a boat on	Lake of Galilee	**13.** 24—30.
(2)	Hidden Treasure... „	„ „	„ 44.
(3)	Pearl of great price „	„ „	„ 45, 46.
(4)	Drag-net ..... „	„ „	„ 47—50.
(5)	Unmerciful servant	Capernaum	**18.** 23—35.
(6)	Labourers in Vineyard...	The Temple	**20.** 1—16.
(7)	Father and two sons..... „	„	**21.** 28—32.
(8)	Marriage of the King's son	„	**22.** 1—14.
(9)	Ten Virgins.....	Mount of Olives	**25.** 1—13.
(10)	Talents.....	„ „	**25.** 14—30.

The simile of the Sheep and the Goats **25.** 32, 33 is sometimes, though incorrectly, reckoned as a parable.

Discourses.

(1) Much of the Sermon on the Mount ..... **5.—7.**
(2) Invitation to the weary and heavy laden **11.** 28—30.
(3) Idle words ..... **12.** 36, 37.
(4) The blessing on Peter ..... **16.** 17—19.
(5) The rejection of the Jews ..... **21.** 43.
(6) Much of the Woes pronounced against the Scribes and Pharisees ..... **23.**
(7) The Last Judgment..... **25.** 31—46.

Events.

(1) Vision of the angel to Joseph ..... **1.** 18—25.
(2) Visit of the Magi ..... **2.** 1—12.
(3) Flight into Egypt..... **2.** 13—15.
(4) Massacre of the innocents ..... **2.** 16—18.
(5) Return from Egypt ..... **2.** 19—22.
(6) Pharisees and Sadducees at John's baptism ..... **3.** 7.
(7) Peter walking on the sea..... **14.** 28—31.
(8) Payment of the tribute-money ..... **17.** 24—27.
(9) Covenant of Judas for thirty pieces of silver ..... **26.** 14—16.
(10) Dream of Pilate's wife..... **27.** 19.
(11) Pilate washing his hands ..... **27.** 24.
(12) The people's cry, 'His blood be on us', etc. ..... **27.** 25.
(13) Release of Barabbas ..... **27.** 26.
(14) Appearing of Saints risen from their graves ..... **27.** 52, 53.
(15) Setting of the watch at the Sepulchre **27.** 62—66.
(16) Earthquake and apparition of angel to the guards ..... **28.** 2—4.

(17) Appearing of Jesus to the women on their way from the Sepulchre..... **28.** 9, 10.
(18) Report and bribery of the guards..... **28.** 11—15.
(19) Appearance and last commission of Jesus to the disciples on a mountain in Galilee..... **28.** 16—20.

THE SANHEDRIN.

The Sanhedrin[1] or Senate of the Jews was an aristocratic assembly permitted by the Romans to exercise supreme authority, legislative and judicial, in all cases except those of life and death. It cannot be traced back beyond about 250 B.C., but in its number of 71 members it follows the precedent of the 70 elders appointed by Moses to assist him, Num. **11.** 16. There were two main parties in the Sanhedrin, (1) the Chief-Priests, *ἀρχιερεῖς*, consisting of the High-Priest, who was ordinarily President[2], all ex-High-Priests, the Heads of the 24 'courses' of Priests, and probably prominent members of the few privileged families whence the High-Priests were at this time selected. This was the aristocratic and Sadducean element. To them were opposed (2) the Scribes, *γραμματεῖς*, a Pharisaic party more in sympathy with the people. The number was made up of Elders, *πρεσβύτεροι*, men of weight from their birth, wealth, or wisdom. Vacancies were probably filled up by co-optation. The direct jurisdiction of the Court in matters civil and criminal was limited to Judaea, though orthodox Jews considered their decisions binding on all local synagogues wheresoever existing (Acts **9.** 2, **22.** 5, **26.** 12). Only in capital cases did their sentence require to be ratified by the Procurator, John **18.** 31. They seem to have met, like the Roman Senate, when needed, and

[1] The name is a Hebraised form of *συνέδριον*, a sign of its late origin.

[2] On this disputed point see Schürer, vol. 1. div. 2, pp. 180—4.

usually within the precinct of the Temple. In criminal cases their procedure was merciful, giving the prisoner every chance of defence and acquittal. Hence the irregularity of their trial of Jesus is the more strongly marked. Cf. **26.** 57, note.

THE SYNAGOGUE.

After the Exile, in provincial or foreign towns, where it was impossible to join in the Temple services, the Jews built Meeting-houses (*συναγωγαί*) where they assembled on the Sabbath, on Festivals and market-days for a religious service. This began with prayers, then came a lesson from the Law, next some responses, followed by a lesson from the Prophets, and lastly a discourse which was usually explanatory of the Scriptures just read, delivered by some one specially invited by the authorities. Each synagogue was managed by a committee of Elders, *πρεσβύτεροι*, with a President, *ἀρχισυνάγωγος*, for whom the front-seats (*πρωτοκαθεδρίαι* Matt. **23.** 6) were reserved.

Other minor officials were (1) the Sheliach[1], i.e. Delegate, who recited the prayers, and also acted as secretary and messenger: (2) the Chazzan, i.e. Inspector, an attendant whose duty it was to have the synagogue ready for service, clean the lamps, inflict scourging when required, etc. He is spoken of in A.V. as the 'officer' Matt. **5.** 25, the 'minister' Luke **4.** 20: (3) the Deacons or Almoners: (4) the Interpreter, who rendered into the vernacular the ancient Hebrew in which the lessons were read. There were no regular 'clergy'. The Elders likewise constituted a local Court of Justice which usually met twice a week and tried both civil and criminal cases. An appeal lay from these provincial tribunals to the Sanhedrin, but in ordinary matters they exercised a summary jurisdiction,

[1] Some authorities do not consider the *Sheliach* to have been a permanent official.

and when the sentence was one of corporal punishment it was administered there and then, Matt. 10. 17, 23. 34. These local Courts were popularly called *συνέδρια*. Synagogues were also used as schools, as lecture-rooms for the Rabbis etc.; and thus by a kind of parochial system became the centres of national and religious life. Wherefore 'to cast out of the Synagogue' was to excommunicate.

THE HIGH-PRIEST.

After the Exile the High-Priest became the political as well as the religious head of the nation. The office was still hereditary and tenable for life, and the successful revolt against the outrages of Antiochus Epiphanes 175—165 B.C. placed its leaders the heroic Maccabees in possession of the High-Priesthood with the power of independent princes. This dynasty, called the Asmonean, lasted until the conquest of Palestine by Pompey, and the last Asmonean High-Priest was murdered by Herod 35 B.C. Under the Herods and the Romans High-Priests were appointed and deposed at pleasure. But though the hereditary principle was no longer observed a large majority of the High-Priests were selected from four families, who seem to have formed a privileged aristocracy with whom members of the royal house not unfrequently intermarried. They thus tended to become courtiers and were the leaders of the Sadducees. The opposing party of the Pharisees, representing the national aspirations, became more and more the teachers and leaders of popular opinion, but still, down to the fall of Jerusalem 70 A.D., their wealth, their close relations with the ruling powers, their influence in the Sanhedrin and above all the prestige of their sacred office secured to the High-Priestly caste a large measure of power and respect.

THE PRIESTS AND LEVITES.

In the patriarchal period the eldest son of each family usually acted as its Priest. But after the Exodus Moses introduced a hereditary priesthood (like that of Egypt), and the tribe of Levi was consecrated to the service of Jehovah and the care of the Tabernacle, Ex. **32.** The clan of Aaron acquired the right of ministering within the Tabernacle and offering sacrifice for the people, with the distinctive title of 'Priests', while 'the Levites' came to mean the rest of the tribe who acted as an armed guard and performed other subordinate functions.

David divided the Priests, and probably the Levites also, into 24 'courses', each course consisting of a separate family whose duty it was to perform the service of the Tabernacle, and afterwards of the Temple, for a week at a time. After the Captivity only four 'courses' returned, but these were artificially divided into twenty-four, bearing the old names.

Before admission to the Priesthood a rigid proof of pedigree was necessary, and any physical defect was a disqualification. The solemn ceremonies of consecration extended over seven days. Lots were cast daily to determine which members of the 'course' on duty should perform the several functions, but there were besides certain permanent officials, such as the Chief Captain and other officers of the Temple-guard, Luke **22.** 4, 52, the Heads of the 24 'courses', the Treasurers and others.

Of the Levites, or inferior order, there were at the close of David's reign, according to 1 Chron. **23.** 3 ff., 24,000 over the work of the Temple, 6000 officers and judges, 4000 door-keepers (constituting an armed police) and 4000 musicians.

Both Priests and Levites in primitive times were supposed to instruct the people and to act as judges. But

there is no evidence that they ever fulfilled either function regularly. Long before the Exile the Schools of the Prophets supplied the teachers, while justice was administered by the King and a number of special magistrates. After the return the new order of Scribes filled the place of the Prophets and judicial authority passed to the Synagogues and Sanhedrin. Still the priestly order was important and numerous. It is stated that there were 20,000 Priests in the time of our Lord, and the number of Levites must have been considerable. Besides private offerings and a specified share in many sacrifices, the Jews paid tithes on all their produce to the Levites, who in their turn handed on a tithe to the Priests, while the general expenses of the Temple were defrayed by the poll-tax of half-a-shekel on every adult male.

The warlike character of the sons of Levi reasserted itself from time to time. Priests attended the armies in the field, blew the trumpets and even fought with the sword. Benaiah the Priest became Commander-in-Chief, Jehoiada the Priest with his armed Levites executed a *coup d'état*, and the priestly Maccabees became the champions of the nation.

But under the rule of the Romans and the Herods, Priest and Levite alike became worldly and grasping, mere formal ministers of the Temple services, to which they certainly imparted no spiritual life.

THE PHARISEES.

The Pharisees or 'Separatists' were a most influential sect among the Jews, representing the national spirit of independence in politics and religion. The patriotic revival in the time of the Maccabees produced a class inspired with an intense devotion to their country and the Law. They believed that all the troubles of their nation had arisen from breaking the Law, and that the kingdom

of Israel could be restored only by its strict observance. But to preserve ceremonial purity they were gradually forced to withdraw themselves from the masses of Gentiles or Jews of laxer habits, and so became 'Separatists'.

In politics they were leaders of the popular party in opposition to the rule of Rome or of imperial nominees such as the Herods.

In religion they observed not only the Law of Moses, but also, and as of equal authority, the vast collection of precepts by which previous Rabbis had explained or extended the Sacred Text, known as 'the Tradition of the Elders'. Indeed if the Law and the Tradition seemed to conflict they hesitated not to follow the latter. Cf. **15.** 2—6. They attached the greatest importance to ceremonial purity, to Sabbath observance etc., seeking to regulate the pettiest details of life by a network of intricate rules. The result was a rigid formalism in which the spirit and life of true religion was strangled, so that in our Lord's time their pride, hypocrisy and uncharitableness drew upon them the severest condemnation from Christ Himself. Matt. **23.** 1—33. The Pharisees also believed in the immortality of the soul, in the resurrection of the dead, in angels and spirits, and in the future reward of the righteous. From the ranks of the Pharisees were drawn the Scribes (see below) and the Zealots, a fanatical section of the party, who were constantly fomenting rebellion against foreign rule.

Outwardly the Pharisees were conspicuous by the fringes on their dress, the size of the phylacteries on their forehead and neck, their ostentatious manner of praying, washing, fasting, and tithe-paying; so that in spite of the respect generally paid to them there were not wanting those who ridiculed their exaggerated pedantry. Matt. **6.** 2, 5, 16; **9.** 11, 14; **23.** 2—33.

THE SADDUCEES.

In sharp contrast with the Pharisees stood the party which is thought to have taken its name from Zadok the High-Priest in the days of Solomon[1].

They constituted the aristocratic opposition to the popular party, which in some form is always present in every state. They acquiesced in the government of Rome or the Herods, and thereby monopolised the High-Priesthood and the management of the Temple. They were few in number, but influential from the prestige of their priestly office and their ancient blood. Acts 5. 17. They rejected with scorn the Pharisaic 'Tradition of the Elders' —the Temple disdained to be instructed by the Synagogue—but they insisted on the literal observance of the Mosaic Law, neither more nor less, and preserved all the primitive severity of the ancient code without any of the mitigations allowed by the humane 'traditions' of the Rabbis. Hence the Sadducees were known as the 'condemners', the Pharisees were the merciful judges. The Sadducees also denied the Pharisaic doctrines of a resurrection, of angels and spirits, Acts 23. 8. Good was to be done not from hope of reward in a future life, but for its own sake. Man was the absolute master of his own destiny: the exercise of his free-will left no room for Providence or Predestination: with regard to prophecy therefore they were sceptics.

THE SCRIBES.

The Scribes, 'Sopherim', were originally those occupied in making copies of the Law. From the familiarity with the text thus acquired they naturally became teachers and expounders, not merely of the Scriptures but also of

[1] Others derive the name from Zadikim 'the righteous ones', i.e. those who observed the Law of Moses.

the 'Tradition of the Elders'. In our Lord's time they formed a regular profession to which admission was given by a kind of ordination. A key was handed to the candidate as a symbol of his authority to 'bind' or to 'loose', i.e. to declare unlawful or lawful, and by the solemn laying-on of hands the office was conferred upon him. Cf. Matt. **16.** 19; **18.** 18. Every Scribe however supported himself by some trade or craft, because it was not thought right to receive money for teaching. Great respect was paid to the Scribes, who were commonly addressed as Rabbi, 'Master'. The more distinguished of them gave regular lectures, and had a following of disciples, like Greek philosophers. In their explanations or decisions they always based their answer on some passage in the Scriptures or on the 'tradition'. Cf. Matt. **7.** 29. Herod consulted them as to the birth of Christ, Matt. **2.** 4—6, and they were the recognised interpreters of the Law and the Prophets, Matt. **17.** 10: as teachers they 'sat in Moses' seat', Matt. **23.** 2, 3. The Scribes are usually coupled with the Pharisees, because practically all of them belonged to that party.

The Lawyers, who are sometimes mentioned, e.g. Matt. **22.** 35, are probably to be identified with the Scribes.

THE ESSENES.

The Essenes were a sect of hermits, not mentioned in the New Testament. They carried the 'separating' principle of the Pharisees to its logical extreme, and to secure ceremonial purity formed communities in the desert, where they lived under the strictest rule of asceticism and legal observance. They offered no sacrifices, ate no meat, and had all things in common. In opposition to the lordly Sadducee the Essene mystic accepted Predestination without reserve, thereby excluding Free-will entirely, while the Pharisees attempted to combine both the Predestination of God and the Free-will of man.

THE HERODIANS.

The Herodians were a political party who supported the dynasty of the Herods, and so far occupied common ground with the priestly Sadducees, whom they probably followed in matters of religion. Accordingly the 'leaven of the Sadducees' Matt. **16.** 6 corresponds to the 'leaven of Herod' Mark **8.** 15. Cf. Matt. **22.** 16. Whether the policy of the Herodians was based on an acceptance of Roman rule as represented by the Herods, or on the hope of obtaining through the Herods some measure of national independence (Meyer, etc.), cannot with certainty be stated; but the former theory seems the more likely.

THE SAMARITANS.

In 721 B.C. Shalmaneser 'took Samaria and carried Israel away into Assyria', 2 Kings **17.** 6. The land remained desolate for nearly fifty years. Then the 'king of Assyria'—probably Esarhaddon—'brought men from Babylon and from Cuthah, and from Ava and from Hamath and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel', 2 Kings **17.** 24. From these 'Cuthaean' settlers, with some admixture of Jewish blood, were descended the Samaritans of our Lord's time. At first they were simple pagans: then, terrified by the lions which infested the deserted country, they obtained a captive priest and taught by him grafted some sort of worship of Jehovah on to their native idolatry, 2 Kings **17.** 41. The ill-feeling between the Samaritans and the Jews began when the latter refused the proposal of the Samaritans to join in rebuilding the Temple. As time went on the Samaritans gave up their idols, set up a rival temple on Mt Gerizim, boasted of a more venerable

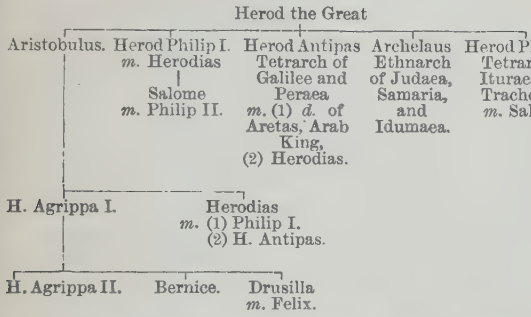
copy of the Pentateuch and a more accurate observance of the Law than could be found among the Jews themselves, and finally laid claim to descent from the patriarchs, John **4.** 12. All this intensified the hatred between the two races. The Samaritans lost no opportunity of annoying the Jews on their way to Jerusalem, Luke **9.** 52, 53, John **4.** 9, once polluted the Temple with dead men's bones, and rejected all the sacred writings except the five books of Moses. The Jews cursed the Samaritans in their synagogues and considered their touch as pollution. No Samaritan could give witness in a Jewish court or become a proselyte. Their very name became a term of abuse, 'Thou art a Samaritan and hast a devil', John **8.** 48.

THE PUBLICANS.

In the Roman Empire taxes and tolls were not paid direct to the imperial government, but the right of collecting them was sold by auction to capitalists, usually of the equestrian order, who often sub-let the right thus acquired to others. The name **publicani,** originally applied to the wealthy knights who bought up the taxes, became extended to the sub-contractors and their agents, and is so used in the N.T. These men not merely collected the taxes but fixed the assessment on which the property-tax was to be paid, and thus had every inducement and every opportunity to extort more than was just. Hence they were generally unpopular, being especially detested by Jews as agents of the hated Roman power and as breakers of the Law and the 'Tradition' respecting ceremonial purity etc.: so that 'publicans and sinners' were often classed together.

THE HERODS.

[See also Index of Proper Names.]



1. **Herod the Great** was second son of Antipater, an Idumaean, whom Julius Caesar appointed Procurator of Judaea B.C. 47. In B.C. 41 Herod, by favour of Antony, became joint-tetrarch of Judaea with his elder brother Phasael, and in the next year was nominated by the Roman Senate 'King of the Jews'. After three years of hard fighting and skilful intriguing he took Jerusalem from his rival Antigonus, a descendant of the Maccabees, and was acknowledged king of Palestine, a title confirmed by Octavian B.C. 31. His cruelty to members of his own family as well as to his subjects made him both feared and hated, but he restored the Temple with great magnificence, and as a Prince he could be bold, generous and prudent. He died B.C. 4, just after the Massacre of the Innocents, and his kingdom was divided among his sons.

2. **Herod Antipas** became Tetrarch of Galilee and Peraea. He married a daughter of Aretas king of Arabia, but while she was still living induced Herodias the wife of his half-brother Philip to desert her husband for him. John the Baptist's protest was followed by his imprisonment and murder, which was avenged by the total defeat

of Antipas by Aretas. It was this Herod to whom Pilate sent Christ for examination. He went to Rome to gain from Caligula the title of king which had been granted to Agrippa, but was instead banished A.D. 39. In character Antipas was cruel yet cunning—'tell that fox'—, sensual, superstitious and unscrupulous.

3. **Archelaus** by an unexpected change in his father's will became ruler of Judaea, Samaria and Idumaea, with the title of Ethnarch. His cruel tyranny caused an appeal to Augustus by whom he was banished to Gaul A.D. 7, and a Roman Procurator, Quirinus, was sent to govern his provinces.

4. **Herod Philip I.** was disinherited and lived at Rome as a private nobleman. His name occurs in Matt. as the husband of Herodias.

5. **Herod Philip II.**, Tetrarch of 'Ituraea and the region of Trachonitis', ruled wisely and well. He built Caesarea Philippi and made Bethsaida Julias a town of importance.

THE BRETHREN OF THE LORD.

'Is not this the carpenter's Son? Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas?' **13. 55.**

With regard to these 'brethren' of Our Lord there is much difference of opinion, (1) as to their parentage, (2) as to the identity of James, Simon, and Judas with the Apostles James the son of Alphaeus, Simon Zelotes, and Judas of James.

I. **Parentage.** Three main theories have been held:

(*a*) **They were the actual sons of Joseph and Mary**; because ἀδελφοί naturally means 'brothers', and they are always mentioned in connexion with Mary.

(β) **They were the sons of Joseph by a former marriage**; because such was the general opinion of the early Fathers, and in Mark **6.** 3 Jesus is called the Son of Mary, apparently as distinguished from his brethren.

(γ) **They were the sons of Clopas and another Mary, and first cousins of Jesus on the father's or the mother's side**; because there is good evidence that Clopas was a brother of Joseph and had four sons named James, Symeon (=Simon), Joses and Judas. Therefore (α) and (β) would both involve the improbable supposition that there were two sets of four first-cousins bearing the same names.

Again, Christ on the cross committed His mother to the care of St John, and 'from that hour that disciple took her unto his own home', John **19.** 26, 27 : this could hardly have been possible if Mary had had four sons besides daughters still living. Moreover 'Mary the mother of James and Joses', Matt. **27.** 56, is clearly not the Virgin Mary.

The term *ἀδελφοί* can be, and is in the Bible[1], applied to any near relations, see L. and S.; while, as Joseph was probably dead, Mary would naturally seek the escort of her nephews when she left her home to seek Jesus.

Again, the weight of the patristic evidence in support of (β) is lessened by the probability that such a theory would be started and received on grounds of sentiment.

The improbable assumption that Mary the *wife* of Clopas was a sister of the Virgin Mary rests only on a more than doubtful punctuation of John **19.** 25.

II. **Identity.** It has commonly been assumed that if 'the brethren of the Lord' were the sons of Clopas they must be identified with the Apostles James the *son* of Alphaeus, 'Jude of James', and Simon Zelotes. Against this is urged with great force the statement of

[1] In Gen. **29.** 15 *ἀδελφός* = nephew: Lev. **10.** 4 = first cousin once removed: Lev. **25.** 48, 49 = uncle or cousin: 2 Kings **10.** 13 = cousins, cf. 2 Chron. **22.** 8. See also **1.** 11 note.

St John 7. 5, not long before the Crucifixion, 'neither did His brethren believe in Him'. If three of His brethren were Apostles, such words could hardly have been used. But to identify the sons of Clopas with the Apostles of the same name is not merely unnecessary, but unlikely.

Cleophas, or Clopas, and Alphaeus may be different forms of the same name. But even if they are, it no more follows that the Clopas of St John 19. 25 should be the same person as the Alphaeus of the Synoptists than that two persons speaking of a Mr Jones living at Oxford should mean the same individual. It is less improbable that Matthew the son of Alphaeus was a brother of James the son of Alphaeus, a proposition few care to support.

Conclusion. The evidence is so doubtful and so scanty that no conclusion can be more than a matter of opinion, but on the whole it seems most probable that 'the Lord's brethren' were His first-cousins, the sons of Clopas a brother of Joseph, and a Mary who was not related to the Virgin: that none of them were believers until after the resurrection: that James 'the Little', as St Mark calls him 15. 40, being converted (cf. 1 Cor. 15. 7), became the first bishop of Jerusalem, and was called an Apostle: that Simon succeeded him: that Judas wrote the Epistle of Jude. Of Joses nothing is known.

The chief passages of Scripture bearing on the question are Matt. 10. 3, 4, 12. 46, 13. 55, 27. 56; Mark 3. 18 and 31, 6. 3, 15. 40 and 47, 16. 1; Luke 6. 16, 24. 10; John 7. 5, 14. 22, 19. 25—27; Acts 1. 13, 14, 15. 13; Gal. 1. 19, 2. 12; Jude 1, 17.

HELLENISTIC GREEK.

A 'Hellenist' means a foreigner—for our purposes a Jew—who speaks Greek. Hellenistic Greek was the dialect used by the Jews, and consequently became the

language of the N. T. and the LXX. translation of the O. T. It was essentially a *colloquial* dialect as opposed to ἡ κοινὴ or Ἑλληνικὴ διάλεκτος, the language of literary prose which, after the conquests of Alexander, was commonly adopted by all Greek writers who did not specially affect Attic purity. Alexandria became a great centre of 'Hellenist' Jews, whence the misleading term 'Alexandrine' has been sometimes applied to the Greek of the N.T. This popular dialect was an off-shoot of 'Hellenic' Greek and differs from the language of Thucydides and Demosthenes in the following ways:

A. **Words.** 1. Various dialectic words appear, e.g. Epic, Lyric and Old Ionic, Aeolic, Macedonian Doric, also poetical words.

2. Foreign words: Hebrew, e.g. *γέεννα, κορβανᾶν, σάτα* (Seah), Latin, e.g. *δηνάριον, κοδράντης, μίλιον, κῆνσος, κουστωδία, λεγεών, πραιτώριον, φραγελλόω,* of Persian origin *ἀγγαρεύειν.*

3. Different form or spelling, e.g. *λήμψεται=λήψεται, κερέα=κεραία, ἁλεεῖς=ἁλιεῖς, νῖκος=νίκη, αἴτημα=αἴτησις.*

4. New words are coined, or are first introduced from colloquial into literary language, e.g. *γρηγορεῖν, εὐδοκεῖν, οἰκοδεσπότης, σκληροκαρδία.*

5. Words are used in different, often in softened meanings, e.g. *σκύλλειν, ἐρεύγεσθαι, ἐμβριμᾶσθαι, δείρειν, τρώγειν.* Especially are *ἄγω* and its compounds used in an intransitive sense, as sometimes in Xenophon, e. g. *ὕπαγε* 'go', *ἄγωμεν* 'let us go', *παράγων* 'passing by', *προάξω* 'I will go before', *περιάγετε* 'ye compass'. Again, *εἷς* is used as an indefinite article=*τις*, and *ἀπεκρίθην* for *ἀπεκρινάμην.*

B. **Inflexion.** 1. Tense-forms are simplified and assimilated to those from verbs in *-ω*, e.g. *οἶδας οἴδαμεν -ατε -ασι, δεικνύειν, ὀμνύειν, ᾔδεις, ᾖς* for *ᾔσθα.*

2. First Aor. terminations are substituted for Second, especially in Ind. and Imperat. of *ἰδεῖν, ἐλθεῖν* and *εἰπεῖν*, e.g. *εἶδαμεν, ἐλθάτω, εἶπαν.*

3. Analytic forms are not uncommon, e.g. *ἴσθι εὐνοῶν, ἦν ἔχων, ἔσται δεδεμένον.*

4. The Dual Number and the Opt. Mood are rare.

C. **Syntax.** 1. Hebraistic phrases are common, e.g. *ὀμνύω ἐν* 'I swear by', *εἰς ὄνομα*, cf. **10.** 41 note, *δύο δύο, ζητεῖν ψυχήν, ὁμολογεῖν ἐν.*

2. An elastic use of *ἵνα*, cf. **4.** 3 note, which is used with Pres. Ind., while *ἕως* and *εἰ* are found with Subj. (very rare in Attic).

3. Inf. of Purpose is very common, especially after verbs of motion.

4. Subj. after a Historic tense is very common.

5. Certain peculiar usages, e.g. *ὃς ἐάν=ὃς ἄν, ὅτι* before direct speech, a frequent omission of the definite article and of connecting particles, the relative sometimes used as a demonstrative, a freer use than in Attic of a plural verb following a neuter plural, e.g. **6.** 28, **27.** 52.

6. A free use of Prepositions, especially *εἰς* and *ἐν*, cf. **9. 34, 10.** 41, *ἀπό=ὑπό* **11.** 19.

Generally speaking the style is simpler, the sentences shorter and less complicated; participial constructions are comparatively rare, but the employment of the Infinitive is very elastic; and direct narration is preferred to indirect. Such were the main characteristics of the dialect of the N.T., which probably represents with substantial accuracy the language spoken by Hellenist Jews in our Lord's time.

THE CHIEF MSS. AND VERSIONS OF THE GOSPELS.

The Greek text of the Gospels is derived from manuscript copies or *Codices*, of which the more ancient are in 'uncial', i.e. capital letters, the later in the 'cursive' or

running hand which came into use about the tenth century. Uncial Codices are designated by a letter of the alphabet, cursives (usually) by an Arabic numeral. The primitive copies were probably written on the cheap and perishable papyrus; the earliest MSS. now extant date from the fourth century, written on fine vellum, prepared from the skins of antelopes or young calves, and contained originally the LXX. version of the O. T. as well as the N. T.

Index Letter	Name of Codex	Where now kept	Century	Remarks
ℵ (aleph)	Sinaiticus	St Petersburg	IVth	found by Tischendorf in the Convent of St Catharine on Mt Sinai in 1859.
B	Vaticanus	The Vatican, Rome	IVth	in N.T. Hebr. **9.** 14 to end, 1 and 2 Timothy, Titus, Philemon, and The Revelation are wanting.
A	Alexandrinus	British Museum	beginning of Vth	presented to Charles I. by the Patriarch of Constantinople. Matt. **1—25.** 5 is wanting
C	Ephraemi *or* rescriptus	Paris	Vth	a palimpsest[1], much mutilated, about ½ of N.T., including 37 chapters of the Gospels, having perished.
D	Bezae	Cambridge	beginning of VIth	contains, with some omissions, the Gospels and Acts in Greek and Latin: presented to the University in 1581 by Theodore Beza.

There are about 50 other uncial MSS. of the Gospels (not counting Service-books) and not less than 1600 Cur-

[1] A palimpsest is a document on vellum from which the writing has been partly erased and another work—in this case of the Syrian Father St Ephraem—written over it. The original text can with difficulty be deciphered.

sives. Being all copied by hand these Codices differ from one another in countless instances of trivial moment and in some of greater importance. Errors creep in from slips of the pen, of the eye—as when a whole line is omitted—or of the mind. The scribe of ℵ was especially careless. To ascertain what was the true original reading is often hard, and when the chief MSS.[1] differ light may sometimes be thrown on the passages (1) by ancient **Versions** or Translations of the Sacred Books into other languages, (2) by **Quotations** in the writings of the early Fathers. The primitive Versions 'help to bridge over the space of nearly three centuries which separates the lost autographs of the Apostles and Evangelists from the most venerable of those manuscripts' described above (Scrivener).

The most important Versions, which date from the second or third centuries, are:

1. **Syriac** or **Aramaean**, a dialect nearly representing the language of our Lord and the Apostles. The oldest Version is the **Peshito**, another is the **Curetonian.**

2. **Coptic** or **Egyptian.**

3. **Latin,** '**Vetus Latina**', of which a revision by Jerome A.D. 385 became generally used by the Western Church under the title of the **Vulgate.**

Other Versions of less weight are the Gothic, Ethiopic, and Armenian.

Quotations. Evidence as to early readings may sometimes be obtained from early Christian writers, of whom the most important for this purpose are Justin Martyr and Irenaeus in the second century, Clement of Alexandria and especially Origen in the third, Eusebius and Jerome in the fourth.

[1] Most MSS. have been revised and altered several times at different dates. When it is desired to distinguish between the original text and subsequent corrections W. and H. use the following notation, B^* = the original text of Cod. Vaticanus, B^a = the first reviser, B^b = the second reviser, and so on.

Internal evidence, i.e. 'the consideration of what an author is likely to have written and the consideration of what a copyist is likely to have made him seem to have written' (W. and H.), is sometimes valuable as a supplemental aid to documentary evidence.

The following explanation of the notation employed in the text is copied from the smaller edition of the Greek Testament by Drs Westcott and Hort, pp. 581—3.

The primary place in the text itself is assigned to those readings which on the whole are the more probable, or in cases of equal probability the better attested. The other alternative readings occupy a secondary place, with a notation which varies according as they differ from primary readings by Omission, by Addition, or by Substitution.

A secondary reading consisting in the Omission of words retained in the primary reading is marked by simple brackets [ ] in the text.

A secondary reading consisting in the Addition of words omitted in the primary reading is printed at the foot of the page without any accompanying marks, the place of insertion being indicated by the mark ⊤ in the text.

A secondary reading consisting in the Substitution of other words for the words of the primary reading is printed at the foot of the page without any accompanying mark, the words of the primary reading being included within the marks ⌜ ⌝ in the text.

Wherever it has appeared to the editors, or to either of them, that the text probably contains some primitive error, that is, has not been quite rightly preserved in any existing documents, or at least in any existing document of sufficient authority, the marks †† are placed at the foot of the page, the extreme limit of the words suspected to contain an error of transcription being indicated by the marks ⌜ ⌝ in the text. Where either of two suspected extant readings might legitimately have been printed in the text, one of them is printed as an alternative reading between the ††: where there is no such second reading entitled to be associated with the text, the †† are divided only by dots.

A few very early interpolations in the Gospels are inserted within double brackets ⟦ ⟧ in the body of the text. Cf. **16.** 2, 3; **27.** 49.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ,
Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,

Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχας,
Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, 10
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν 12
τὸν Σαλαθιήλ,
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, 13
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, 14
Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ 16
ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ 17
δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-
λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-
βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

18 ΤΟΥ ΔΕ ⸢[ΙΗΣΟΥ] ΧΡΙΣΤΟΥ⸣ *ἡ γένεσις οὕτως ἦν. Μνη-*
στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
19 *ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-*
λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.
20 *Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ᾽ ὄναρ*
ἐφάνη αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς παρα-
λαβεῖν ⸢Μαρίαν⸣ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη-
21 *θὲν ἐκ πνεύματός ἐστιν ἁγίου· τέξεται δὲ υἱὸν καὶ καλέ-*
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν
22 *αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.* Τοῦτο δὲ ὅλον γέγο-
νεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
λέγοντος
23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·
24 *ὅ ἐστιν μεθερμηνευόμενον* Μεθ᾽ ἡμῶν ὁ θεός. *Ἐγερθεὶς*
δὲ [ὁ] Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·
25 *καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν*
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

1 Τοῦ δὲ Ἰησοῦ *γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας*
ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
2 *τολῶν παρεγένοντο εἰς Ἰερουσόλυμα λέγοντες* Ποῦ ἐστὶν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
3 *Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα*
4 *Ἰερουσόλυμα μετ᾽ αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχι-*
ερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν

18 χριστοῦ Ἰησοῦ 20 Μαριὰμ

ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ 5
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

Καὶ σύ, Βηθλεὲμ γῆ Ἰούδα, 6
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν πα- 7
ρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-
βῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε ἀπαγγείλατέ μοι,
ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ
ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδί- 11
ον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-
σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγ-
καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη- 12
ματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι' ἄλ-
λης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἀνα- 13
χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κα-
τ' ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε *τὸ παιδίον*
καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι
ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παι-
δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 14
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πλη- 15
ρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. *Τότε* 16
Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν,
καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθ-
λεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατω-
τέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε 17

13 κατ' ὄναρ ἐφάνη

ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολύς·
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος Κυρίου φαί-
20 νεται κατ' ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς
παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύ-
ου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν
21 ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον
22 καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ἀκού-
σας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ
πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματι-
σθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κλη-
θήσεται.

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται Ἰωάνης
2 ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων
3 Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος
γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 Αὐτὸς δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
5 ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε

ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πᾶσα ἡ Ἰου-
δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτί- 6
ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων 7
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-
τοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8
μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν 9
τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη 10
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω 11
μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς
τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύ-
ματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 12
καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
αὐτοῦ εἰς τὴν ἀποθήκην⊤, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
ἀσβέστῳ. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς 13
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάνην τοῦ βαπτι-
σθῆναι ὑπ' αὐτοῦ. ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ 14
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;
ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ⌜αὐτῷ⌝ Ἄφες ἄρτι, οὕτω 15
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.
τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη 16
ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν ⊤ οἱ οὐρανοί, καὶ
εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχό-
μενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα 17
Οὗτός ἐστιν ὁ υἱός ⌜μου ὁ ἀγαπητός, ἐν⌝ ᾧ εὐδόκησα.

Τότε [ὁ] Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ- 1
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας 2
ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον
ἐπείνασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ 3

12 αὐτοῦ 15 πρὸς αὐτόν 16 αὐτῷ 17 μου, ὁ ἀγαπητὸς ἐν

υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-
5 ρευομένῳ διὰ στόματος θεοῦ. Τότε *παραλαμβάνει*
αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν
6 *ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ* Εἰ *υἱὸς εἶ*
τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν *γέγραπται* Οὐκ ἐκπειράσεις
8 Κύριον τὸν θεόν σου. *Πάλιν παραλαμβάνει αὐτὸν ὁ*
διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
9 *τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ*
εἶπεν αὐτῷ Ταῦτά *σοι πάντα δώσω ἐὰν πεσὼν προσκυ-*
10 *νήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς* Ὕπαγε, Σατανᾶ·
γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις
11 καὶ αὐτῷ μόνῳ λατρεύσεις. *Τότε ἀφίησιν αὐτὸν ὁ*
διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν
αὐτῷ.

12 Ἀκούσας δὲ ὅτι Ἰωάνης παρεδόθη *ἀνεχώρησεν εἰς τὴν*
13 Γαλιλαίαν. *καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν*
εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
14 *καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ*
προφήτου λέγοντος

15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ
φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

ΑΠΟ ΤΟΤΕ ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν 17
Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν 18
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά-
λασσαν, ἦσαν γὰρ ἁλεεῖς· καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω 19
μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως 20
ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν 21
εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβε-
δαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν,
καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ 22
τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ 23
περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συνα-
γωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
λείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν 24
Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας
ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζο-
μένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθερά-
πευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ 25
τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰου-
δαίας καὶ πέραν τοῦ Ἰορδάνου. Ἰδὼν δὲ τοὺς 1
ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσ- 2
ἦλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα
αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

17 Ἤγγικεν

3 ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι
αὐτοὶ χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν
12 ἐμοῦ· χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς
ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς
πρὸ ὑμῶν.
13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν
τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστὲ τὸ φῶς
τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-
15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ
16 οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώ-
πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
18 προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν
γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα
ἓν ἢ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν]
19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τού-
των τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βα-

σιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισ- 20
σεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ
Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐ-
ρανῶν. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ 21
ΦΟΝΕΥΣΕΙΣ· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ
Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ,
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν 24
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλ-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου 25
εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε παραδῷ ὁ ἀντίδικος
τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-
θήσῃ· ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26
ἀποδῷς τὸν ἔσχατον κοδράντην. Ἠκούσατε ὅτι 27
ἐρρέθη Οὐ ΜΟΙΧΕΥΣΕΙΣ. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ- 28
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτὴν] ἤδη ἐμοίχευσεν
αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς 29
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει
γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ
σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιά σου χεὶρ 30
σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμ-
φέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον
τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. Ἐρρέθη δέ 31
Ὃς ἂν ἀπολύσῃ τὴν ΓΥΝΑΙΚΑ αὐτοῦ, ΔΟΤΩ αὐΤΗ ΑΠΟ-
ΣΤΑΣΙΟΝ. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν 32
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοι-
χευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶ-
ται]. Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις 33
Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρ-

37 ἔσται

34 κογc coy. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν
35 τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ
γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
Ἰερουσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν
37 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ⌜ἔστω⌝ δὲ ὁ λόγος
ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
38 ἐστίν. Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ
39 ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν
μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν
40 δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ
θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ
41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε
42 μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ
43 σοῦ δανίσασθαι μὴ ἀποστραφῇς. Ἠκούσατε
ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον coy καὶ μισήσεις τὸν
44 ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς
45 ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως
γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ
46 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς
ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
47 ⌜τὸ αὐτὸ⌝ ποιοῦσιν; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς
ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
48 αὐτὸ ποιοῦσιν; Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ
ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-
σθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε,
2 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ
σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ
τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν

αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀρι- 3
στερά σου τί ποιεῖ ἡ δεξιά σου, ὅπως ᾖ σου ἡ ἐλεημοσύνη 4
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
δώσει σοι. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, ΕΙϹΕΛΘΕ ΕΙϹ ΤΟ 6
ΤΑΜΕΙΟΝ ϹΟΥ ΚΑΙ ΚΛΕΙϹΑϹ ΤΗΝ ΘΥΡΑΝ ϹΟΥ ΠΡΟϹΕΥΞΑΙ
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε 9
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἁγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου, 10
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15
ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πα-
τὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς

ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν
17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν
18 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς ⌜τοῖς ἀνθρώ-
ποις νηστεύων⌝ ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ
ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς
καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θη-
22 σαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου. Ὁ λύχνος
τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός
23 σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτινὸν
ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος
24 πόσον. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ
τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται
καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν
25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ
ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν
τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ
26 σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα-
νοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι-
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν
28 ἕνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-
29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
30 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. εἰ δὲ τὸν χόρτον τοῦ
ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-
31 γόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν;

18 νηστεύων τοῖς ἀνθρώποις

ἢ Τί πίωμεν; ἢ Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ 32
ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρῄζετε τούτων ἁπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33
λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ 34
γὰρ αὔριον μεριμνήσει αὑτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
αὐτῆς.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε 1
κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. 2
τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 3
σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς 4
ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ
ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, 5
καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ 6
βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή
ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ
στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 7
ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς 8
γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ
κρούοντι ⌜ἀνοιγήσεται⌝. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν 9
αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσει αὐτῷ; ἢ 10
καὶ ἰχθὺν αἰτήσει – μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς 11
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οὖν ὅσα ἐὰν 12
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς
ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ⌜καὶ 13
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη 14
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ

8 ἀνοίγεται 13 ἡ πύλη

15 ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. Προσέχετε
ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
16 ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες. ἀπὸ
τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν
δένδρον ἀγαθὸν καρποὺς [καλοὺς ποιεῖ], τὸ δὲ σαπρὸν δέν-
18 δρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς
19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν
20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν
21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
22 πολλοί ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ
τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι
δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
23 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε
ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
ἀνομίαν.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ
ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
25 μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο
26 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
27 ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ
κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
29 τους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ

17 ποιεῖ καλούς

γραμματεῖς αὐτῶν.

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1
ὄχλοι πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει 2
αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. καὶ 3
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι·
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ 4
Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν ΔΕΙΞΟΝ
τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς
εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς 5
Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ 6
παραλυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλ- 7
θὼν θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη 8
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ 9
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν [τασσόμενος], ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς 10
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,
παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. λέγω 11
δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ΑΝΑΤΟΛΩΝ καὶ ΔΥΣΜΩΝ ἥξουσιν
καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκ- 12
βληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς 13
τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ
ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ἐλθὼν ὁ 14
Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο τῆς χειρὸς αὐ- 15
τῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει
αὐτῷ. Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ 16

δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,
17 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς
ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.
18 Ἰδὼν δὲ ὁ Ἰησοῦς ⌜ὄχλον⌝ περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν
19 εἰς τὸ πέραν. Καὶ προσελθὼν εἷς γραμματεὺς
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
21 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Ἕτερος δὲ
τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον
22 ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει
αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
24 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμὸς
μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτε-
25 σθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. καὶ προσ-
ελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύ-
26 μεθα. καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε
ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ
27 ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν
λέγοντες Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-
28 λασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐ-
τοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν
αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χα-
λεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
29 ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ
30 τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν
δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.
31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις
ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς
τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ

18 [πολλοὺς] ὄχλους

κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν 33
ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ 34
πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν ⌜τῷ⌝ Ἰησοῦ, καὶ ἰδόν-
τες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐ-
τῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλ- 1
θεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυ- 2
τικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί
σου αἱ ἁμαρτίαι. Καὶ ἰδού τινες τῶν γραμματέων εἶπαν 3
ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ ⌜εἰδὼς⌝ ὁ Ἰησοῦς τὰς 4
ἐνθυμήσεις αὐτῶν εἶπεν ⸀Ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς
καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίεν- 5
ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν ⸀Ἔγειρε καὶ περιπάτει; ἵνα 6
δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας– τότε λέγει τῷ παραλυτικῷ ⌜Ἔγει-
ρε⌝ ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.
καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ 7 8
ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξου-
σίαν τοιαύτην τοῖς ἀνθρώποις.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον 9
ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκο-
λούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ 10
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ
καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον 11
τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
τωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν 12
Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχον-
τες. πορευθέντες δὲ μάθετε τί ἐστιν ⸀Ἔλεος θέλω καὶ οὐ 13
θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-
λούς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω- 14
άνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν⌜,

34 τοῦ 4 ἰδὼν 6 Ἐγερθεὶς 14 πολλά 18 εἰσελθὼν

15 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς
ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πεν-
θεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ
ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου
ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ
17 τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφό-
τεροι συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων ⌜[εἷς] προσελ-
θὼν⌝ προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτε-
λεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ⌜ἠκολούθει⌝ αὐτῷ καὶ οἱ
20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη
προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱμα-
22 τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν
αὐτὴν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν
23 σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ
Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς
24 καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ.
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς
26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη ⌜αὕ-
27 τη⌝ εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι
ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ⊤ δύο τυφλοὶ κράζοντες
28 καὶ λέγοντες Ἐλέησον ἡμᾶς, ⌜υἱὲ⌝ Δαυείδ. ἐλθόντι δὲ εἰς
τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς
ὁ Ἰησοῦς Πιστεύετε ὅτι ⌜δύναμαι τοῦτο⌝ ποιῆσαι; λέγουσιν
29 αὐτῷ Ναί, κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων
30 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεῴχθησαν

19 ἠκολούθησεν 26 αὐτῆς 27 αὐτῷ | υἱὸς 28 τοῦτο δύναμαι

αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς 31
λέγων Ὁρᾶτε μηδεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες διεφήμι- 32
σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερ- 33
χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύ-
μασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν 34
δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι
ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς 37
μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλί- 38
γοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργά- 1
τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νό-
σον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀπο- 2
στόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ
τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκω-
βος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος, Σίμων ὁ Καναναῖος καὶ 4
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. Τού- 5
τους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς
λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν
μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τα 6
ἀπολωλότα οἴκου Ἰσραήλ. πορευόμενοι δὲ κηρύσσετε λέ- 7
γοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας 8

13 πρὸς 14 ἐκ 16 ὁ ὄφις

θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
9 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε
χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
11 μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς
ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ
12 ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. εἰσερχόμενοι
13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ᾖ ἡ οἰκία
ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ
14 εἰρήνη ὑμῶν ⌜ἐφ'⌝ ὑμᾶς ἐπιστραφήτω. καὶ ὃς ἂν μὴ
δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονι-
15 ορτὸν ⌜τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον
ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
16 πόλει ἐκείνῃ. Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς
πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς ⌜οἱ ὄφεις⌝
17 καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν-
θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
18 συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-
19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμ-
νήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
20 τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέ-
κνον, καὶ ⌜ἐπαναστήσονται⌝ τέκνα ἐπὶ γονεῖς καὶ θανατώ-
22 σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις
24 [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν
μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
25 αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος

21 ἐπαναστήσεται

αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς· ὅστις δὲ ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον

25 τῷ οἰκοδεσπότῃ.....τοῖς οἰκιακοῖς

ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ-
δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
3 χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ
4 εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ
5 ἀκούετε καὶ βλέπετε· τγφλοὶ ⸢ἀναβλέπουσιν καὶ⸣ χωλοὶ
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
6 καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μα-
7 κάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις
περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κά-
8 λαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
9 φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ-
θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
10 προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώ-
που σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-
12 λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν
Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
13 βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. πάντες γὰρ οἱ
14 προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν· καὶ εἰ
15 θέλετε δέξασθαι, αὐτός ἐστιν Ἠλείας ὁ μέλλων ἔρχεσθαι. Ὁ
16 ἔχων ὦτα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

33 δ' ἂν 5 ἀναβλέπουσιν,

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφω-
νοῦντα τοῖς ἑτέροις λέγουσιν 17
Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·
ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν 18
Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19
πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν ἔργων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς 20
πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ
μετενόησαν· Οὐαί σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν· 21
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμε-
ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 22
ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως οὐ- 23
ρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ. ὅτι εἰ ἐν Σο-
δόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν
ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων 24
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25
λογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμ- 26
προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, 27
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν
πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ
υἱὸς ἀποκαλύψαι. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ 28
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου 29
ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς
τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ 30
γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1
διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ

2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰ-
δόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξε-
3 στιν ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνω-
τε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;
4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
5 μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν
τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-
6 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι
7 τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος
θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναι-
8 τίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-
9 θρώπου. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν
10 συναγωγὴν αὐτῶν· καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ
ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν θερα-
11 πεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς Τίς
[ἔσται] ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμ-
πέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ
12 καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε
13 ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀν-
θρώπῳ Ἔκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκα-
14 τεστάθη ὑγιὴς ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ Φαρι-
σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσω-
15 σιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.
Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς
16 πάντας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν
17 ποιήσωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προ-
φήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα,
ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου·
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 Οὐκ ἐρίσει οὐδὲ κραγάσει,

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

κάλαμον συντετριμμένον οὐ κατεάξει 20
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. 21

Τότε ⌜προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ 22
κωφόν⌝· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον 23
Μήτι οὗτός ἐστιν ὁ υἱὸς Δανείδ; οἱ δὲ Φαρισαῖοι ἀκού- 24
σαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυ- 25
μήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα
καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν 26
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ
βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ 27
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ 28
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ 29
ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ
τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ 30
ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ
σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλα- 31
σφημία ἀφεθήσεται ⊤ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος
βλασφημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ 32
τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ
κατὰ τοῦ πνεύματος τοῦ ἁγίου, ⌜οὐκ ἀφεθήσεται⌝ αὐτῷ οὔτε
ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. *Ἢ 33
ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ
ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα ἐχι- 34

22 προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός

δνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ
35 περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ⸆ ἀγαθά, καὶ
ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλ-
36 λει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλή-
σουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν
37 ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοι-
χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ
40 μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰω-
ΝᾶC ἐΝ τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
ΝΥΚΤΑC, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς
41 γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀνα-
στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ
42 ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σο-
43 λομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. Ὅταν
δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρ-
χεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρί-
44 σκει. τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν
ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα [καὶ] σεσαρωμένον
45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑ-
αυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆ-

31 ὑμῖν 32 οὐ μὴ ἀφεθῇ 35 τὰ

σαι. ⸌ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς 48
ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
καὶ ἐκτείνας τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐ- 49
τοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ 50
ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ
ἐστίν.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ⸌ τῆς οἰκίας 1
ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν 2
ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἱστήκει. καὶ ἐλάλησεν 3
αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ 4
τὴν ὁδόν, καὶ ⸢ἐλθόντα τὰ πετεινὰ⸣ κατέφαγεν αὐτά. ἄλλα 5
δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ 6
ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐ-
ξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ 7
ἄκανθαι καὶ ⸢ἀπέπνιξαν⸣ αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν 8
τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκον-
τα ὃ δὲ τριάκοντα. ⸢Ὁ ἔχων ὦτα ἀκουέτω. Καὶ 9
προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς 10
λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ⸌ ὅτι ⸢Ὑμῖν δέδοται 11
γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις
δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ- 12
σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-
τοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες 13
οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσίν οὐδὲ συνίουσιν·
καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα 14

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι. 1 ἐκ

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα
17 [ὑμῶν] ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
18 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς
19 οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ
20 αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ὁ δὲ ἐπὶ τὰ
21 πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
22 ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας
23 σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρ-
25 μα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο

4 ἦλθον τὰ πετεινὰ καὶ 7 ἐπνιξαν 11 αὐτοῖς

ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες
συλλέξωμεν αὐτά; ὁ δὲ φησιν Οὔ, μή ποτε συλλέγον- 29
τες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30
συναυξάνεσθαι ἀμφότερα ⌜ἕως⌝ τοῦ θερισμοῦ· καὶ ἐν καιρῷ
τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζά-
νια καὶ δήσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
τὸν δὲ σῖτον ⌜συνάγετε⌝ εἰς τὴν ἀποθήκην μου. Ἄλ- 31
λην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστιν πάντων 32
τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν
καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ
καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλ- 33
λην παραβολὴν [ἐλάλησεν αὐτοῖς]· Ὁμοία ἐστὶν ἡ βασι-
λεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς
ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον. Ταῦτα 34
πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ 35
ῥηθὲν διὰ ⌜τοῦ προφήτου λέγοντος⌝

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ 36
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον
ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο- 37
κριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν 38
σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά
εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39
ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν,
οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντε-
λείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγ- 41
γέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

30 ἄχρι *v.* μέχρι | συναγάγετε 35 Ἡσαΐου

πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,
42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
43 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι
ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς
44 αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω. Ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς
αὐτοῦ ὑπάγει καὶ πωλεῖ ⸢ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν
45 ἐκεῖνον. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
46 οὐρανῶν ⸢ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ
ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα
47 εἶχεν καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασ-
48 σαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη
ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλε-
49 ξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-
λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
51 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Συν-
52 ήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. ὁ δὲ ⸢εἶπεν⸣
αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-
λείᾳ τῶν οὐρανῶν ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
54 ταύτας, μετῆρεν ἐκεῖθεν. καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
σεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ
55 αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ
μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-
56 βος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ
αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταῦτα
57 πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν

44 πάντα 45 ἀνθρώπῳ 52 λέγει

αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58
πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης 1
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν 2
Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρῴ- 3
δης κρατήσας τὸν Ἰωάνην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5
φήτην αὐτὸν εἶχον. γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου 6
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
ἤρεσεν τῷ Ἡρῴδῃ, ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ 7
δοῦναι ὃ ἐὰν αἰτήσηται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς 8
μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάνου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9
τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ· καὶ 10
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, 11
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12
ταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ. Ἀκούσας δὲ ὁ Ἰησοῦς 13
ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ [πεζῇ] ἀπὸ τῶν
πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 14
χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
Ὀψίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες 15
Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα [ἤδη παρῆλθεν· ἀπό-
λυσον] τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγο-
ράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 16
Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

57 ἰδίᾳ 13 πεζοὶ 15 παρῆλθεν ἤδη· ἀπόλυσον οὖν 19 ἐκέλευσεν τοὺς...

17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους
18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς.
19 καὶ ⌜κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
λαβὼν⌝ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθη-
20 ταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον
πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν
21 κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες
ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι-
22 δίων. Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμ-
βῆναι εἰς ⌜ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως
23 οὗ ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους
ἀνέβη εἰς τὸ ὄρος κατ᾽ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενο-
24 μένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη ⌜σταδίους πολλοὺς
ἀπὸ τῆς γῆς ἀπεῖχεν⌝, βασανιζόμενον ὑπὸ τῶν κυμάτων,
25 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς
26 ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα
ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ
27 φόβου ἔκραξαν. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων
28 Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ
29 ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ⌜καὶ ἦλθεν⌝ πρὸς
30 τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξά-
μενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.
31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ
32 καὶ λέγει αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀνα-
33 βάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ
ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ
34 υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν
35 εἰς Γεννησαρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου
ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

...χόρτου καὶ λαβὼν 22 τὸ 24 μέσον τῆς θαλάσσης ἦν 29 ἐλθεῖν

προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρε- 36
κάλουν [αὐτὸν] ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱμα-
τίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρι- 1
σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου πα- 2
ραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκρι- 3
θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπεν 4
Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ὁ κακολογῶν
πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε 5
Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
ὠφεληθῇς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώ- 6
σατε τὸν [λόγον] τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο- 7
κριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων

Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, 8
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
μάτην δὲ σέβονταί με, 9
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ 10
συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν- 11
θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο
κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μα- 12
θηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα 13
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρι-
ζωθήσεται. ἄφετε αὐτούς· [τυφλοί εἰσιν ὁδηγοί]· τυφλὸς 14
δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦν-
ται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φρά- 15
σον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς 16
ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς 17
τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλ-
λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ- 18

6 νόμον 14 ὁδηγοί εἰσιν τυφλοὶ [τυφλῶν] 22 ἔκραξεν | υἱὲ

19 δίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
20 πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά
ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν
φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
ὁρίων ἐκείνων ἐξελθοῦσα ⌜ἔκραζεν⌝ λέγουσα Ἐλέησόν με,
κύριε ⌜υἱὸς⌝ Δαυείδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μα-
θηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι
24 κράζει ὄπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστά-
25 λην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι.
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον
27 τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν Ναί,
κύριε, καὶ [γὰρ] τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
28 πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ
πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
30 σαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν ⌜χωλούς,
κυλλούς, τυφλούς, κωφούς,⌝ καὶ ἑτέρους πολλούς, καὶ
ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
31 αὐτούς· ὥστε ⌜τὸν ὄχλον⌝ θαυμάσαι βλέποντας κωφοὺς
⌜λαλοῦντας⌝ ⊤ καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέ-
32 ποντας· καὶ ⌜ἐδόξασαν⌝ τὸν θεὸν Ἰσραήλ. Ὁ
δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-
λῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ

30 †...† 31 τοὺς ὄχλους | ἀκούοντας | κυλλοὺς ὑγιεῖς | ἐδόξαζον

ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ 33
ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει 34
αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτά,
καὶ ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν 35
ἐπὶ τὴν γῆν ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ 36
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μα-
θηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, 37
καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας
πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χω- 38
ρὶς γυναικῶν καὶ παιδίων. Καὶ ἀπολύσας τοὺς ὄχλους 39
ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πει- 1
ράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
δεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [Ὀψίας γενο- 2
μένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωΐ 3
Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ
μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ
σημεῖα τῶν καιρῶν οὐ δύνασθε.] Γενεὰ πονηρὰ καὶ μοι- 4
χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλ-
θεν. Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν 5
ἐπελάθοντο ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 6
Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 7
Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλο- 8
γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;
οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9
πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς 10
ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλά-
βετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσ- 11
έχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν 12
ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδ-

38 ὡς | παιδίων καὶ γυναικῶν 1 ἐπηρώτων 5 λαβεῖν ἄρτους

δουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίπ-
14 που ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ
15 ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν Οἱ μὲν
16 Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἱερε-
17 μίαν ἢ ἕνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με
18 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ
19 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς]
20 οὐρανοῖς· κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
21 ᾅδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοι τὰς κλεῖδας τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς
22 γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε ⌜ἐπετίμησεν⌝ τοῖς
μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

23 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς
μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-
24 ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ⌜ἤρξατο ἐπιτι-
μᾶν αὐτῷ λέγων⌝ Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
25 τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου,
Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
26 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε [ὁ] Ἰησοῦς
εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
27 ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
28 αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. τί γὰρ ὠφεληθήσεται

20 διεστείλατο 22 λέγει αὐτῷ ἐπιτιμῶν

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν
αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς
ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι 27
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ
τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. ἀμὴν 28
λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ
γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- 1
τρον καὶ ⸢τ⸣ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορ- 2
φώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ
ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.
καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες 3
μετ' αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ 4
Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε
⸢τρεῖς σκηνάς⸣, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν.
ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν 5
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε
αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον 6
αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς 7
καὶ ἁψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.
ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ 8
⸢αὐτὸν⸣ Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ 9
ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ
ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ⸢ἐγερθῇ⸣.
Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ 10
γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ 11
ἀποκριθεὶς εἶπεν Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέ- 12
γνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως
καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. τότε 13

1 τὸν 4 σκηνὰς τρεῖς 8 τὸν 9 ἀναστῇ 15 πάσχει 17 [τότε] ἀποκριθεὶς

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρω-
15 πος γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ⌜ἔχει⌝, πολλάκις γὰρ
16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-
ήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν
17 αὐτὸν θεραπεῦσαι. ⌜ἀποκριθεὶς δὲ⌝ ὁ Ἰησοῦς εἶπεν Ὦ
γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ
τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
19 ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ
κατ' ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
20 αὐτό; ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-
πεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μετα-
βήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς
ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
23 χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
ἡμέρᾳ ⌜ἐγερθήσεται⌝. καὶ ἐλυπήθησαν σφόδρα.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ
δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος
25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει Ναί. καὶ ⌜ἐλθόντα⌝
εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι
δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ ⌜τίνων⌝ λαμβά-
νουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν
26 ἀλλοτρίων; εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ
27 Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί· ἵνα δὲ μὴ ⌜σκαν-
δαλίσωμεν⌝ αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-
στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας

23 ἀναστήσεται 25 εἰσελθόντα | τίνος 27 σκανδαλίζωμεν

τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς
αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέ- 1
γοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 2
καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε 3
ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρα-
νῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός 4
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὃς ἐὰν 5
δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέ-
χεται· ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν 6
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ
πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ 8
ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐ-
τὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς
τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας
ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀ- 9
φθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελ-
θεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
τοῦ πυρός. Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν 10
μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ⌜ἐν
οὐρανοῖς⌝ διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός
μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι 12
ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς
ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν 13
λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενή-
κοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν 14
θέλημα ἔμπροσθεν ⌜τοῦ πατρός μου⌝ τοῦ ἐν οὐρανοῖς ἵνα

1 δὲ 10 [ἐν τῷ οὐρανῷ] 14 τοῦ πατρὸς ὑμῶν

15 ἀπόληται ἓν τῶν μικρῶν τούτων. Ἐὰν δὲ
ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ
σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν
16 ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε [μετὰ σοῦ ἔτι
ἕνα ἢ δύο], ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν
17 σταθῇ πᾶν ῥῆμα· ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκ-
κλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
18 ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω
ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν
οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα
19 ἐν οὐρανῷ. Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμ-
φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος
οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός
20 μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμέ-
νοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις
ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑ-
22 πτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ
23 ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λό-
24 γον μετὰ τῶν δούλων αὐτοῦ· ἀρξαμένου δὲ αὐτοῦ συναί-
ρειν προσήχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων.
25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει,
26 καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ
λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν
28 αὐτόν, καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος
ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπό-
29 δος εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκά-
λει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
30 σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς

16 ἔτι ἕνα ἢ δύο μετὰ σοῦ

φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν- 31
δουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλ-
θόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.
τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ 32
Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι,
ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν- 33
δουλόν σου, ὡς κἀγὼ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὗ] ἀποδῷ
πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος 35
ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
τῶν καρδιῶν ὑμῶν.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 1
τους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια
τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2
ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ 3
λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι 4
ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς
καὶ εἶπεν Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν 5
πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; ὥστε οὐκέτι 6
εἰσὶν δύο ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρω-
πος μὴ χωριζέτω. λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλα- 7
το δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι ; λέγει 8
αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ
γέγονεν οὕτως. λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυ- 9
ναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.
λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν- 10

7 αὐτήν 9 λέγω δὲ ὑμῖν, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. 14 αὐτοῖς 17 τήρησον 18 Ποίας; φησίν. | εἶπεν

11 θρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ εἶ-
πεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ᾽ οἷς δέδοται.
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν
οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χω-
ρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν ⸀ Ἄφετε τὰ παιδία καὶ μὴ
κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν
15 ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς
ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί
17 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ
Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ
18 θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ⸀τήρει τὰς ἐντολάς. ⸀λέγει
αὐτῷ Ποίας; ⸀ὁ δὲ Ἰησοῦς ⸀ἔφη Τό Οὐ φονεύσεις, Οὐ
19 μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα
τὸν πατέρα καὶ τὴν μητέρα, καί Ἀγαπήσεις τὸν
20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος
21 ⸀Ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; ⸀ἔφη αὐτῷ ὁ Ἰη-
σοῦς Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρ-
χοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς,
22 καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν
λόγον [τοῦτον] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
23 πολλά. ⸂Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ
Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς
24 τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ⸀ὑμῖν,⸁ εὐκοπώ-
τερόν ἐστιν κάμηλον διὰ ⸀τρήματος⸁ ῥαφίδος ⸀εἰσελθεῖν ἢ
25 πλούσιον⸁ εἰς τὴν βασιλείαν τοῦ θεοῦ. ἀκούσαντες δὲ
οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύ-
26 ναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ

20 Πάντα ταῦτα 21 λέγει 24 ὑμῖν ὅτι | τρυπήματος | διελθεῖν ἢ πλούσιον εἰσελθεῖν

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυ-
νατά. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ 27
Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί
ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω 28
ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ,
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
καθήσεσθε καὶ ⌜ὑμεῖς⌝ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς
δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ πᾶς ὅστις ἀφῆκεν ⌜οἰκίας 29
ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ
ἀγροὺς⌝ ἕνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμ-
ψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται 30
πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν 1
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
αὐτοῦ· συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου 2
τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ 3
ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς 4
τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· οἱ δὲ 5
ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν 6
ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην
τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμι- 7
σθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπε-
λῶνα. ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος 8
τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος ⌜
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώ-
των. ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ 9
δηνάριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμ- 10
ψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί. λαβόν- 11
τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες Οὗτοι 12
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ⌜αὐτοὺς ἡμῖν⌝
ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν

28 αὐτοὶ 29 ἀδελφοὺς ἢ...ἀγροὺς ἢ οἰκίας 8 αὐτοῖς 12 ἡμῖν αὐτοὺς

καύσωνα. ὁ δὲ ἀποκριθεὶς ⌜ἑνὶ αὐτῶν εἶπεν⌝ Ἑταῖρε, οὐκ ἀ-
δικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἆρον τὸ σὸν
καὶ ὕπαγε· θέλω ⌜δὲ⌝ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλ-
μός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσον-
ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

⌜Μέλλων δὲ ἀναβαίνειν Ἰησοῦς⌝ εἰς Ἰεροσόλυμα παρέλα-
βεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν
αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦ-
σιν, καὶ κατακρινοῦσιν αὐτὸν [θανάτῳ], καὶ παραδώσουσιν
αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ⌜ἐγερθήσεται⌝.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ
τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ⌜ἀπ'⌝ αὐτοῦ.
ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; ⌜λέγει αὐτῷ⌝ Εἰπὲ ἵνα
καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς ἐξ
εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ
ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι
ἐκ δεξιῶν μου ⌜καὶ⌝ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν ⌜δοῦναι,
ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. καὶ ἀκού-
σαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ
Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρ-
χοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὃς
ἂν θέλῃ ⌜ἐν ὑμῖν μέγας⌝ γενέσθαι ἔσται ὑμῶν διάκονος,
καὶ ὃς ἂν θέλῃ ⌜ἐν ὑμῖν εἶναι⌝ πρῶτος ἔσται ὑμῶν δοῦλος·
ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

13 εἶπεν ἑνὶ αὐτῶν 14 [ἐγὼ] 17 Καὶ ἀναβαίνων ὁ Ἰησοῦς 19 ἀναστήσεται
20 παρ' 21 ἡ δὲ εἶπεν 23 ἢ | τοῦτο 26 μέγας ἐν ὑμῖν 27 εἶναι ὑμῶν

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν 29
αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ 30
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, ⸀υἱὸς⸁ Δαυείδ. ὁ δὲ ὄχλος ἐπετί- 31
μησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, ⸀υἱὸς⸁ Δαυείδ. καὶ στὰς 32
[ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ 33
ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων 34
αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθ- 1
φαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν
δύο μαθητὰς λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν 2
κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ
πῶλον μετ' αὐτῆς· λύσαντες ⸀ἀγάγετέ⸁ μοι. καὶ ἐάν τις 3
ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει·
εὐθὺς δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πλη- 4
ρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Εἴπατε τῇ θυγατρὶ Σιών 5
Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέ- 6
ταξεν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ 7
ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια 8
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ
ἐστρώννυον ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν 9
καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ὡσαννὰ τῷ υἱῷ Δαυείδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ 10

30 υἱὲ 31 υἱὲ 2 ἄγετέ

11 πόλις λέγουσα Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός
ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ
τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς κα-
13 θέδρας τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς
Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσε-
14 ται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. Καὶ προσ-
ῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
15 πευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ
16 ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγου-
σιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε
ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρ-
17 τίσω αἶνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν
ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
18
19 Πρωὶ δὲ [ἐπαναγαγὼν] εἰς τὴν πόλιν ἐπείνασεν. καὶ
ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ
Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
20 ἐξηράνθη παραχρῆμα ἡ συκῆ. καὶ ἰδόντες οἱ μαθηταὶ
ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς
συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι
22 καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα
ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμ-
ψεσθε.
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθαν αὐτῷ διδά-
σκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν

18 ἐπανάγων

ἐξουσίαν ταύτην; ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς 24
Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι
κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτι- 25
σμα τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ
δὲ διελογίζοντο ⌜ἐν⌝ ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ
οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26
πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην· καὶ ἀπο- 27
κριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ
αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν ⌜τέκνα δύο⌝. ⌜προσελ- 28
θὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν
τῷ ⌜ἀμπελῶνι⌝· ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ 29
οὐκ ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ 30
δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπῆλ-
θεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; 31
⌜λέγουσιν Ὁ ὕστερος.⌝ λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω
ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν
βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁ- 32
δῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετε-
μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλ- 33
λην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπό-
της ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ
περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκο-
δόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπε-
δήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ- 34
στειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς
καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους 35
αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-
λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36
πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέ- 37
στειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται

25 παρ᾽ 28 δύο τέκνα | καὶ | ἀμπελῶνί μου 31 †...†

38 τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
41 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
φαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ⌜ὑμῖν ὅτι⌝ ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία
τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν
45 δ' ἂν πέσῃ λικμήσει αὐτόν.] ⌜Καὶ ἀκούσαντες⌝
οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-
46 σαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆ-
σαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν
1 εἶχον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν
2 παραβολαῖς αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία τῶν οὐρα-
νῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ
3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν
ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλη-
μένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς
5 τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
6 ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ
κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα

43 ὑμῖν, · 45 Ἀκούσαντες δὲ

αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε 9
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε
καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι 10
ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονη-
ρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν 11
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12
αὐτῷ Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
ὁ δὲ ἐφιμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δή- 13
σαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυ-
γμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ 14
ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15
ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας
Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ
βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὸν οὖν ἡμῖν τί σοι 17
δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; γνοὺς δὲ 18
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε,
ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ 19
δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς Τίνος 20
ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21
λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ
τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες 22
αὐτὸν ἀπῆλθαν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέ- 23
γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγον- 24
τες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν

20 ὁ Ἰησοῦς

ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΚΑΙ ΑΝΑΣΤΗΣΕΙ ΣΠΕΡΜΑ ΤΩ ΑΔΕΛΦΩ
25 ΑΥΤΟΥ. ΗΣΑΝ ΔΕ ΠΑΡ' ΗΜΙΝ ΕΠΤΑ ΑΔΕΛΦΟΙ· ΚΑΙ Ο ΠΡΩΤΟΣ
26 ΓΑΜΗΣΑΣ ΕΤΕΛΕΥΤΗΣΕΝ, ΚΑΙ ΜΗ ΕΧΩΝ ΣΠΕΡΜΑ ΑΦΗΚΕΝ ΤΗΝ
27 ΓΥΝΑΙΚΑ ΑΥΤΟΥ ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ· ΟΜΟΙΩΣ ΚΑΙ Ο ΔΕΥΤΕΡΟΣ
28 ΚΑΙ Ο ΤΡΙΤΟΣ, ΕΩΣ ΤΩΝ ΕΠΤΑ· ΥΣΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ ΑΠΕΘΑΝΕΝ
29 Η ΓΥΝΗ. ΕΝ ΤΗ ΑΝΑΣΤΑΣΕΙ ΟΥΝ ΤΙΝΟΣ ΤΩΝ ΕΠΤΑ ΕΣΤΑΙ ΓΥ-
29 ΝΗ; ΠΑΝΤΕΣ ΓΑΡ ΕΣΧΟΝ ΑΥΤΗΝ. ΑΠΟΚΡΙΘΕΙΣ ΔΕ Ο ΙΗΣΟΥΣ
30 ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΛΑΝΑΣΘΕ ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ ΜΗΔΕ ΤΗΝ
30 ΔΥΝΑΜΙΝ ΤΟΥ ΘΕΟΥ· ΕΝ ΓΑΡ ΤΗ ΑΝΑΣΤΑΣΕΙ ΟΥΤΕ ΓΑΜΟΥΣΙΝ
31 ΟΥΤΕ ΓΑΜΙΖΟΝΤΑΙ, ΑΛΛ' ΩΣ ΑΓΓΕΛΟΙ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΙΣΙΝ·
32 ΠΕΡΙ ΔΕ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΩΝ ΝΕΚΡΩΝ ΟΥΚ ΑΝΕΓΝΩΤΕ ΤΟ ΡΗ-
32 ΘΕΝ ΥΜΙΝ ΥΠΟ ΤΟΥ ΘΕΟΥ ΛΕΓΟΝΤΟΣ Ἐγώ εἰμι ὁ θεὸς
33 Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; ΟΥΚ ΕΣΤΙΝ [Ο]
33 ΘΕΟΣ ΝΕΚΡΩΝ ΑΛΛΑ ΖΩΝΤΩΝ. ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ
34 ΟΙ ΟΧΛΟΙ ΕΞΕΠΛΗΣΣΟΝΤΟ ΕΠΙ ΤΗ ΔΙΔΑΧΗ ΑΥΤΟΥ.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ-
35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. καὶ ἐπηρώτησεν εἷς
36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν Διδάσκαλε, ποία ἐντολὴ
37 μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις Κύριον
37 ΤΟΝ ΘΕΟΝ ΣΟΥ ΕΝ ΟΛΗ ΚΑΡΔΙΑ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ
38 ΨΥΧΗ ΣΟΥ ΚΑΙ ΕΝ ΟΛΗ ΤΗ ΔΙΑΝΟΙΑ ΣΟΥ· ΑΥΤΗ ΕΣΤΙΝ Η
39 ΜΕΓΑΛΗ ΚΑΙ ΠΡΩΤΗ ΕΝΤΟΛΗ. ΔΕΥΤΕΡΑ ⌜ΟΜΟΙΑ ⌜ΑΥΤΗ⌝⌝ Ἀγα-
40 πήσεις τὸν πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς
40 ΔΥΣΙΝ ΕΝΤΟΛΑΙΣ ΟΛΟΣ Ο ΝΟΜΟΣ ΚΡΕΜΑΤΑΙ ΚΑΙ ΟΙ ΠΡΟΦΗ-
41 ΤΑΙ. Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν
42 αὐτοὺς ὁ Ἰησοῦς λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;
43 τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ. λέγει αὐτοῖς
43 Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ ⌜αὐτὸν κύριον⌝ λέγων
44 Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
44 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν
44 σου;
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλ-

39 ὁμοίως | αὐτῇ 43 κύριον αὐτὸν

μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη- 1
ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν 2
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπω- 3
σιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ
ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ 4
φορτία βαρέα ⸀καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-
πων, αὐτοὶ δὲ τῷ δακτύλῳ ⸀αὐτῶν οὐ θέλουσιν κινῆσαι
αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι 5
τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ
μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν 6
ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
γαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι 7
ὑπὸ τῶν ἀνθρώπων Ῥαββεί. ὑμεῖς δὲ μὴ κληθῆτε 8
Ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ 9
τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ 10
κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χρι-
στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ⸀Ὅστις δὲ 11 12
ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυ-
τὸν ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ 14
Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρα-
νῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, 15
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν
θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ
ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες ⸀Ὅς ἂν ὀμόσῃ ἐν 16
τῷ ναῷ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ
ναοῦ ὀφείλει· μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ 17
χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; καί ⸀Ὅς ἂν 18
ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν
τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· ⸀τυφλοί, τί γὰρ μεῖζον, 19

4 καὶ δυσβάστακτα 19 μωροὶ καὶ

20 τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; ὁ οὖν
ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι
21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐ-
22 τῷ καὶ ἐν τῷ [κατοικοῦντι] αὐτόν· καὶ ὁ ὀμόσας ἐν τῷ
οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ
23 ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-
κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν
καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα
24 μὴ ἀφεῖναι. ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν
25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-
ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς
26 καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ
ἐντὸς τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ
27 τὸ ἐκτὸς αὐτοῦ καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
Φαρισαῖοι ὑποκριταί, ὅτι [παρομοιάζετε] τάφοις κεκονιαμέ-
νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέ-
28 μουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως καὶ
ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν
29 δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν,
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
30 δικαίων, καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέ-
ρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν
32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς [πληρώσατε] τὸ
33 μέτρον τῶν πατέρων ὑμῶν. ὄφεις γεννήματα ἐχιδνῶν,
34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο [ἰδοὺ]
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ
ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν

21 κατοικήσαντι 27 ὁμοιάζετε 32 πληρώσετε 34 Ἰδοὺ

αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
χίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστη-
ρίου. ἀμὴν λέγω ὑμῖν, ἥξει ⸢ταῦτα πάντα⸣ ἐπὶ τὴν γενεὰν 36
ταύτην. Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτεί- 37
νουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμέ-
νους πρὸς αὐτήν, – ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ
τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς]
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ ἀφίεται ὑμῖν ὁ 38
οἶκος ὑμῶν ⸢. λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι 39
ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ 1
προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε 2
ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
ἐπὶ λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ 3
ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί
τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μή τις 4
ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί 5
μου λέγοντες Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανή-
σουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ- 6
μων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ ΓΕΝΕΣΘΑΙ, ἀλλ' οὔπω
ἐστὶν τὸ τέλος. ἐΓΕΡΘΗΣΕΤΑΙ γὰρ ἔθνος ἐπὶ ἔθνος καὶ 7
ΒΑΣΙΛΕΙΑ ἐπὶ ΒΑΣΙΛΕΙΑΝ, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
κατὰ τόπους· πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. τότε παρα- 8
δώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ 9
ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά
μου. καὶ τότε ΣΚΑΝΔΑΛΙΣΘΗΣΟΝΤΑΙ πολλοὶ καὶ ἀλλήλους 10
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευ- 11

36 πάντα ταῦτα 38 ἔρημος

12 δοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· καὶ
διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
13 πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. καὶ
14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ
τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε
15 ἥξει τὸ τέλος. Ὅταν οὖν ἴδητε τὸ ΒΔΕΛΥΓΜΑ ΤΗΣ
ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
16 ἐΝ ΤΟΠΩ ἁΓΙΩ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ
17 Ἰουδαίᾳ φευγέτωσαν ⌈εἰς⌉ τὰ ὄρη, ὃ ἐπὶ τοῦ δώματος μὴ
18 καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ
19 μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
20 ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ
21 ὑμῶν χειμῶνος μηδὲ σαββάτῳ· ἔσται γὰρ τότε θλῖψις
μεγάλη οἵα οὐ ΓΕΓΟΝΕΝ ἀπ' ἀρχῆς ΚΟΣΜΟΥ ἕως ΤΟΥ
22 ΝΥΝ οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ
ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
23 ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν
τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ Ὧδε, μὴ πιστεύσητε·
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ΨΕΥΔΟΠΡΟΦΗΤΑΙ, καὶ
ΔΩΣΟΥΣΙΝ ΣΗΜΕΙΑ μεγάλα καὶ ΤΕΡΑΤΑ ὥστε ⌈πλανᾶσθαι
25 εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς· ἰδοὺ προείρηκα ὑμῖν.
26 ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξ-
27 ἔλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· ὥσπερ
γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως
δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων Ὁ ΗΛΙΟΣ
ΣΚΟΤΙΣΘΗΣΕΤΑΙ, καὶ Η ΣΕΛΗΝΗ ΟΥ ΔΩΣΕΙ ΤΟ ΦΕΓΓΟΣ
ΑΥΤΗΣ, καὶ ΟΙ ΑΣΤΕΡΕΣ ΠΕΣΟΥΝΤΑΙ ἀΠΟ ΤΟΥ ΟΥΡΑΝΟΥ,
30 καὶ αἱ ΔΥΝΑΜΕΙΣ ΤΩΝ ΟΥΡΑΝΩΝ ΣΑΛΕΥΘΗΣΟΝΤΑΙ. καὶ
τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
οὐρανῷ, καὶ τότε ΚΟΨΟΝΤΑΙ ΠΑΣΑΙ αἱ ΦΥΛΑΙ ΤΗΣ ΓΗΣ

καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ
τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης
πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλ- 31
πιγγος [τ] μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐ-
τοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν
ἕως [τῶν] ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς 32
μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται
ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε 33
ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 34
παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα ταῦτα γένηται. ὁ 35
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας 36
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός,
εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, 37
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὡς γὰρ 38
ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν 39
ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται ἡ
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο ἐν τῷ 40
ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι 41
ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρη- 42
γορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν
ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης 43
ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν
εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς 44
γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν 45
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος 46
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· ἀμὴν 47
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-

31 φωνῆς

48 σει αὐτόν. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ
49 καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξηται τύπτειν
τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν με-
50 θυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ
51 προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται
1 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε
ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-
2 τησιν τοῦ νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ
3 πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
4 [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι
6 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ
7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι
αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου
9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
αἱ φρόνιμοι λέγουσαι Μήποτε ⌜οὐ μὴ⌝ ἀρκέσῃ ἡμῖν καὶ
ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-
10 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους,
11 καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
12 παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκρι-
13 θεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν,
14 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὥσπερ
γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ
15 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν
πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν
16 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε
17 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
18 πέντε· ὡσαύτως ⌜ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ

9 οὐκ 17 καὶ

ἐν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον
τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19
τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ᾽ αὐτῶν. καὶ 20
προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα
πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέ-
δωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ 21
κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν
τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν 22
Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα
ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ 23
πιστέ, ἐπὶ ὀλίγα ⌜ἦς πιστός⌝, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ 24
ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνά-
γων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα 25
τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς 26
δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ,
ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ
διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς 27
τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
τόκῳ. ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ 28
ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται 29
καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθή-
σεται ἀπ᾽ αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ 30
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- 31
που ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ,
τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται 32
ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ
τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν 33
αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βα- 34

23 πιστὸς ἦς

σιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ
πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-
35 σιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ
μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ
36 συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ
ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με.
37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε
σε εἴδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
38 σαμεν; πότε δέ σε εἴδαμεν ξένον καὶ συνηγάγομεν, ἢ
39 γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἴδομεν ἀσθενοῦντα
40 ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε; καὶ ἀποκριθεὶς ὁ βα-
σιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε
ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-
41 σατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπείνασα γὰρ καὶ
οὐκ ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ
43 με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι-
εβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ
44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε
σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ
45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται
αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε
46 ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπε-
λεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς
ζωὴν αἰώνιον.

1 ΚΑΙ ΕΓΕΝΕΤΟ ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς
2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι
μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώ-
3 που παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνή-

χθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν 4
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα, καὶ συνεβου-
λεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτεί-
νωσιν· ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένη- 5
ται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον 7
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες 8
Εἰς τί ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι πολ- 9
λοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 10
Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργά-
σατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυ- 11
τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον 12
τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίη-
σεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον 13
τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἷς τῶν 14
δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-
ρεῖς εἶπεν Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω 15
αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. καὶ 16
ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17
Ἰησοῦ λέγοντες Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ
πάσχα; ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα 18
καὶ εἴπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου
ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19
Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. Ὀψίας δὲ 20
γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ 21
ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22
αὐτῷ εἷς ἕκαστος Μήτι ἐγώ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς 23

εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
24 οὗτός με παραδώσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ
25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι, ῥαββεί; λέγει
26 αὐτῷ Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν
ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς
μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά
27 μου. καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐ-
28 τοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ
αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον
29 εἰς ἄφεσιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ
τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκεί-
νης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ
30 πατρός μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
31 Ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύ-
τῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ διασκορ-
32 πισθήσονται τὰ πρόβατα τῆς ποίμνης· μετὰ δὲ τὸ
33 ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς
δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν
34 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς
Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆ-
35 σαι τρίς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ
με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως
καὶ πάντες οἱ μαθηταὶ εἶπαν.
36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
37 [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
38 ἀδημονεῖν. τότε λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή
μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

καὶ ⌜προελθὼν⌝ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον ⌜εἰπὼν πάλιν. τότε⌝ ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ⌜ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων ⌜Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί· καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ

39 προσελθὼν 44 εἰπὼν. πάλιν τότε 45 γὰρ

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ
μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
56 ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
Τότε οἱ μαθηταὶ ⊤ πάντες ἀφέντες αὐτὸν ἔφυγον.
57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καιά-
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὗρον πολλῶν προσελ-
θόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
61 εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ
62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιε-
ρεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρ-
63 τυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν
αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν
64 εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ
ὁ Ἰησοῦς Σὺ ⌜εἶπας·⌝ πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε
ΤΟΝ ΥΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ ΚΑΘΗΜΕΝΟΝ ΕΚ ΔΕΞΙΩΝ
ΤΗΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΕΡΧΟΜΕΝΟΝ ΕΠΙ ΤΩΝ ΝΕΦΕΛΩΝ
65 ΤΟΥ ΟΥΡΑΝΟΥ. τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια
αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρ-
66 τύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;
67 οἱ δὲ ἀποκριθέντες εἶπαν Ἔνοχος θανάτου ἐστίν. Τότε
ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,
68 οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς
69 ἐστιν ὁ παίσας σε; Ὁ δὲ Πέτρος ἐκάθητο ἔξω
ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα
70 Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· ὁ δὲ ἠρνήσατο
71 ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. ἐξελθόντα

56 αὐτοῦ 64 εἶπας;

δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ
Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἠρνή- 72
σατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μι- 73
κρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀλη-
θῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν
σε ποιεῖ· τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι 74
Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·
καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι 75
Πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με, καὶ ἐξελθὼν
ἔξω ἔκλαυσεν πικρῶς.

Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ 1
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ
ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ 2
παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν 3
Ἰούδας ὁ ⌜παραδοὺς⌝ αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς
ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρε-
σβυτέροις λέγων Ἥμαρτον παραδοὺς αἷμα ⌜δίκαιον⌝. οἱ 4
δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ. καὶ ῥίψας τὰ ἀργύρια 5
εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. Οἱ 6
δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν
βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν 7
τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8
ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον. Τότε ἐπλη- 9
ρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος
Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, καὶ 10
⌜ἔδωκαν⌝ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
συνέταξέν μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη 11
ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν
λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς
ἔφη ⌜Σὺ λέγεις.⌝ καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 12
τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε 13

3 παραδιδοὺς | ἀθῷον 10 ἔδωκα 11 αὐτῷ | λέγεις;

λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου καταμαρ-
14 τυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
15 θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει
16 ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. εἶχον
17 δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. συνη-
γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον
18 Χριστόν; ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς
αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ
ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ᾽ ὄναρ δι᾽ αὐτόν.
20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους
ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ
τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-
23 μενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη
Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες
24 Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ
μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
⌜κατέναντι⌝ τοῦ ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ τοῦ αἵμα-
25 τος ⊤ τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
εἶπεν Τὸ αἷμα αὐτοῦ ἐφ᾽ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-
γελλώσας παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ᾽ αὐτὸν ὅλην τὴν
28 σπεῖραν. καὶ ⌜ἐκδύσαντες⌝ αὐτὸν χλαμύδα κοκκίνην περιέ-
29 θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγον-
30 τες Χαῖρε, ⌜βασιλεῦ⌝ τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς
αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλήν

24 ἀπέναντι | τοῦ δικαίου 28 ἐνδύσαντες 29 ὁ βασιλεὺς

αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν 31
χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ 32
εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τόπον 33
λεγόμενον Γολγοθά, ὅ ἐστιν Κρανίου Τόπος λεγόμενος,
ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ 34
γευσάμενος οὐκ ἠθέλησεν πιεῖν. σταυρώσαντες δὲ αὐτὸν 35
διεμερίσαντο τὰ ἱμάτια αὐτοῦ ⸢βάλλοντες⸣ κλῆρον,
καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω 36 37
τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ
ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ 38
εἷς ἐξ εὐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν 39
αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ 40
καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
σεαυτόν· εἰ υἱὸς ⸢εἶ⸣ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.
ὁμοίως [καὶ] οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων 41
καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- 42
ται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. πέποιθεν ἐπὶ 43
⸢τὸν θεόν⸣, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι
Θεοῦ εἰμὶ υἱός. τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρω- 44
θέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ δὲ 45
ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας
ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ 46
μεγάλῃ λέγων Ἐλωί ἐλωί λεμὰ σαβαχθανεί;
τοῦτ' ἔστιν Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;
τινὲς δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες ἔλεγον ὅτι 47
Ἠλείαν φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ 48
λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ
ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ⸢εἶπαν⸣ Ἄφες ἴδωμεν εἰ 49
ἔρχεται Ἠλείας σώσων αὐτόν. [ἄλλος δὲ λαβὼν λόγχην

35 βαλόντες 40 θεοῦ εἶ 43 τῷ θεῷ 49 ἔλεγον

ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν
ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθη-
52 σαν, καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν
53 κεκοιμημένων ἁγίων ἠγέρθησαν, καὶ ἐξελθόντες ἐκ τῶν
μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν
54 πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος
καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν
καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
55 ⌜θεοῦ υἱὸς⌝ ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
56 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν ⌜Μαρία⌝ ἡ
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ ⌜Ἰωσὴφ⌝ μήτηρ
καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
Ἁριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ⌜ἐμαθητεύθη⌝ τῷ
58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα
59 τοῦ Ἰησοῦ. τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. καὶ
λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι
60 καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλα-
τόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ
61 θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαριὰμ ἡ
Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ
62 τάφου. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν
παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
63 πρὸς Πειλᾶτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι·
64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ ⊤ κλέψωσιν αὐτὸν
καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται
65 ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ἔφη ⊤ αὐτοῖς ὁ
Πειλᾶτος Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς

54 υἱὸς θεοῦ 56 Μαριὰμ | Ἰωσῆ 57 ἐμαθήτευσεν 64 αὐτοῦ 65 δὲ

οἴδατε. οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφρα- 66
γίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1
ἦλθεν ⌜Μαρία⌝ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
τὸν τάφον. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ 2
Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν
λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς 3
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ 4
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς
νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ 5
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον
ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε 6
ἴδετε τὸν τόπον ὅπου ἔκειτο· καὶ ταχὺ πορευθεῖσαι εἴπατε 7
τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·
ἰδοὺ ⌜εἶπον⌝ ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου 8
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς
μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων 9
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ 10
φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλ-
θωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται. Πο- 11
ρευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό-
μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν 12
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγον- 13
τες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες
ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο 14
⌜ἐπὶ⌝ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
ποιήσομεν. οἱ δὲ λαβόντες ⌜τ⌝ ἀργύρια ἐποίησαν ὡς ἐδι- 15
δάχθησαν. Καὶ ⌜διεφημίσθη⌝ ὁ λόγος οὗτος παρὰ Ἰουδαίοις
μέχρι τῆς σήμερον [ἡμέρας]. Οἱ δὲ ἕνδεκα 16
μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ

1 Μαριὰμ 7 †...† 14 ὑπὸ 15 τὰ | ἐφημίσθη

17 ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-
18 νησαν, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλά-
λησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-
19 ρανῷ καὶ ἐπὶ [τῆς] γῆς· πορευθέντες οὖν μαθητεύσατε
πάντα τὰ ἔθνη, ⌜βαπτίζοντες⌝ αὐτοὺς εἰς τὸ ὄνομα τοῦ πα-
20 τρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ
μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ
αἰῶνος.

19 *βαπτίσαντες*

NOTES.

ABBREVIATIONS AND AUTHORITIES.

A.V. and R.V., Authorised and Revised Version.

Cf., *confer* 'compare'.

Hell. Gr., Hellenistic Greek.

κ.τ.λ., καὶ τὰ λοιπά 'and the rest'.

L. and S., Liddell and Scott's Greek Lexicon.

LXX., the Septuagint translation into Greek of the Old Testament.

O.T. and N.T., Old and New Testament.

sub., *subaudito* 'understand', i.e. supply a word omitted.

T.R., Textus Receptus, i.e. the Greek text of the N.T. as it appeared in the second Elzevir edition 1633, based on the text of Stephens with Beza's emendations.

v. l., *varia lectio*, 'different reading'.

Alford, Greek Testament.

Bengel, Gnomon of the New Testament.

C.G.T., Cambridge Greek Testament, St Matthew, ed. Carr.

Ewald, Antiquities of Israel.

Farrar, Life of Christ.

Geikie, Life of Christ.

Hausrath, New Testament Times.

Lange, Commentary on St Matthew.

Meyer, Commentary on New Testament.

Salmon, Introduction to the New Testament.

Schürer, History of the Jewish people in the time of Jesus Christ.

Scrivener, Six Lectures on the Text of the New Testament.

S.C., Speaker's Commentary on St Matthew, ed. Mansel and Cook.

Smith, Dictionary of the Bible.

Tischendorf, Synopsis Evangelica, editio quinta 1884.

W. and H., Greek Testament with Introductions by Westcott and Hort.

Winer, Grammar of New Testament Greek.

THE GOSPEL ACCORDING TO

ST MATTHEW.

Title.

εὐαγγέλιον in Homer = 'reward for good tidings', in Attic Greek (always in plural) = 'thank-offerings for good tidings', and then = 'good tidings'. 'Gospel' = Anglo-Saxon 'God-spell,' i.e. 'story of God'.

CHAPTER I.

Genealogy of Christ 1—17. Birth of Christ 18—25.

Besides the Genealogy of Christ here given there is one in St Luke 3. 23—38. Both purport to be genealogies of Joseph, the reputed father of Jesus, but they present marked differences.

St Matthew's Genealogy	St Luke's Genealogy
(*a*) being written for the Jews, traces the descent *downwards* from Abraham, the Father of the Chosen People.	(*a*) being written for Christian converts generally, traces the line *upwards* to Adam, the Father of all mankind.
(*b*) gives the official and royal genealogy of the Messiah.	(*b*) gives the natural genealogy of Jesus the Son of Man.
(*c*) is artificially divided into three sets of fourteen generations each, several steps in the descent being omitted to make the numbers square.	(*c*) has 76 generations from Jesus to Adam without division or break. From Jesus to Abraham are 56 generations as against 41 in St Matthew.
(*d*) mentions four women, Thamar, Rahab, Ruth, and the wife of Uriah (Bathsheba).	(*d*) mentions none.

From Abraham to David the two genealogies coincide, but from Solomon to Christ St Matthew's list differs from St Luke's widely, (1) as to the number of generations—Matt. 27, Luke 43. (2) as to the names, only Salathiel, Zerubbabel, Matthan and Joseph being common to both.—The reasons of this wide discrepancy are, (1) the artificial arrangement adopted by St Matthew which involves the free omission of generations, (2) the difference between the natural and official descent owing to the Jewish customs of (A) Adoption and (B) Levirate Marriage.

(A) **Adoption.** In default of male issue a man might adopt the son of some relative and would be considered officially as the father: e.g. Jechonias, who had no children, adopted Salathiel the son of Neri as his heir, so that St Matthew says Jechonias begat Salathiel and gives the genealogy of Jechonias through the royal line to Solomon; St Luke speaks of Salathiel the son of Neri and traces the genealogy of Neri up to Nathan, son of David.

(B) **Levirate**[1] **Marriage.** When a man died without male issue, his brother, if single, married the widow, and any children would be considered legally as descended from the first husband, though really from the second. Cf. **22.** 24—30. Deut. **25.** 5, 6.

The three periods of 14 generations each are to be reckoned as St Matthew indicates in *v.* 17: 1st period, Abraham to David, both inclusive; 2nd period, David to the Captivity (the last king being Josias); 3rd period, from the Captivity (the first name being Jechonias) to Christ.

2. **ἐγέννησεν**] St Matthew uses this word to convey the idea of legal succession through a son, real or adopted, grandson, or great-grandson.

6. **ἐκ τῆς τοῦ Οὐρίου**] sc. *γυναικός* (Bathsheba), a common ellipse.

8. After Joram are omitted Ahaziah, Joash, and Amaziah, perhaps because they were descendants of the heathen Athaliah, daughter of Jezebel, to the fourth generation. Ex. **20.** 5, etc.

11. **Ἰεχονίαν**] The name Jechonias was changed to Jehoiachin. Some have supposed Jechonias in *v.* 11 to be Jehoiakim, but Jehoiakim's other name was Eliakim, and it is most improbable that different people should be described by the same name in successive verses, when throughout the genealogy each name is mentioned twice. If only one person is meant, Jehoiakim is omitted.

[1] From *levir*, late Latin for a brother-in-law.

τοὺς ἀδελφοὺς αὐτοῦ] i.e. Jehoahaz, Zedekiah, and Shallum, really uncles of Jechonias. Zedekiah is similarly called 'brother' of Jechonias 2 Chron. 36. 10: see 2 Kings 24. 17.

ἐπὶ τῆς μετοικεσίας Βαβυλῶνος] 'at the time of the migration to Babylon'. So *ὁδὸς Αἰγύπτου* 'the way into Egypt', Jer. 2. 18.

The first Captivity, when Nebuchadnezzar carried off Jehoiakim and a number of noble youths among whom were Daniel and his friends Ananias, Azarias, and Misael (i.e. Shadrach, Meshach and Abednego), was in 606 B.C.

12. Salathiel, the adopted son of Jechonias. Cf. Jer. 22. 30, 'write ye this man childless'.

13. Again a generation is omitted, Abiud, = Hodaiah 1 Chron. 3. 24, being the grandson of Zerubbabel.

16. According to St Luke the father of Joseph was Heli. Very likely Jacob and Heli were brothers, and Jacob adopted Joseph the son of Heli. By Jewish custom (Numb. 36. 11) if Jacob had a daughter Joseph would have married her, so that it is highly probable that the Virgin Mary was Joseph's cousin, and that the genealogies give her descent as well as her husband's. Cf. St Luke 1. 32.

Χριστός] 'Anointed' (*χρίω*), the Greek equivalent of Hebrew 'Messiah'.

17. The Jews attached a mystical meaning to numbers, especially to their sacred numbers, e.g. seven; so that this arrangement of Christ's genealogy in three periods of 7×2 generations would seem to them natural.

18. **μνηστευθείσης**] 'betrothed'. A Jewish betrothal was the essential part of a marriage. It lasted for a year and could only be broken off by a public process in court, or by a bill of divorcement before witnesses privately (*λάθρᾳ*).

Μαρίας] Heb. Miriam. The subject of *εὑρέθη* is identical with *Μαρίας*. In Attic Greek we should have *μνηστευθεῖσα κ.τ.λ.*

Note that St Matthew's account of the birth of Jesus seems to have been derived from Joseph, St Luke's from Mary.

19. **μὴ θέλων**] 'since he was not willing'. Note the force of *μή*.

20. **κατ' ὄναρ**. Cf. 27. 15, *καθ' ἑορτήν*.

21. **Ἰησοῦν**] 'Jehovah salvation' or 'God the Saviour', the Greek form of Joshua or Jeshua as in Acts 7. 45 and Hebr. 4. 8. Both Joshua who brought the Israelites into the land of Promise, and Jeshua the High-Priest at the return from the

Babylonian Captivity, are types of the Saviour. Joshua = Hoshea 'Salvation' with the name of God prefixed.

αὐτός] very emphatic, 'it is He that'.

22. γέγονεν] The Perfect tense and the analogy of **26.** 56 make it probable that *vv.* 22, 23 are the words of the angel.

ἵνα πληρωθῇ κ.τ.λ.] To St Matthew the accomplishment of prophecy was so necessary that he spoke of an event occurring 'in order that it might be fulfilled'. The quotation is from Is. **7.** 14. St Matthew, writing for Jews, naturally dwells on the fulfilment of Hebrew prophecy: *ἵνα πληρωθῇ τὸ ῥηθέν*, or its equivalent, occurring twelve times in this Gospel.

23. ἡ παρθένος] 'the Virgin'. Note the article. In this edition quotations from O.T. are printed in a type which copies the older form of certain letters, ᾱ = A, ᾰ = Δ, ϲ = Σ.

CHAPTER II.

THE VISIT OF THE MAGI 1—12: THE FLIGHT INTO EGYPT 13—15: THE MASSACRE OF THE INNOCENTS 16—18: THE RETURN TO NAZARETH 19—23.

1. The date of our Lord's birth was probably Dec. B.C. 5 or early in B.C. 4.

ἐν Βηθλεὲμ τῆς Ἰουδαίας] Bethlehem-judah (House of Bread), a village six miles from Jerusalem, also called Ephrath or Ephrata, is distinguished from Bethlehem of Galilee, in Zebulon.

Ἡρῴδου τοῦ βασιλέως, i.e. Herod the Great, King of Palestine. See Intr. xxiii.

μάγοι. These 'Magi' were probably members of a priestly caste in Persia of high rank, followers of Zoroaster, commonly called 'fire-worshippers', and much given to astrology. There is no evidence for the tradition that they were three in number. The notion that they were 'kings' probably arose from Is. **60.** 3.

2. αὐτοῦ τὸν ἀστέρα] A star is a symbol for a prince or king: cf. Numb. **24.** 17, 'there shall come a Star out of Jacob and a Sceptre shall rise out of Israel', a prophecy uttered by Balaam, himself an Eastern seer. The Captivities had brought the Jews into such close contact with Eastern nations, that the national expectation of a Messiah was probably well known, and the appearance of a remarkable star in the East would be naturally enough connected with His birth. The star was probably a supernatural phenomenon, cf. *v.* 9.

ἐν τῇ ἀνατολῇ] In Attic Greek *ἀνατολαί* pl. = East, as in *v.* 1, *ἀνατολή* sing. = rising, and so some translate here 'at its rising', but the use of the same phrase in *v.* 9 is in favour of the common rendering 'in the East'. Cf. 8. 11.

ἤλθομεν προσκυνῆσαι] Note the simple infinitive to express 'purpose', a construction rare in Attic, but common in N.T. especially in St Matt., generally after verbs of motion.

3. **ἐταράχθη** *κ.τ.λ.*] Herod was troubled at the birth of a rival king, and all Jerusalem at the prospect of fresh tumults and cruelties on the part of Herod.

4. **συναγαγὼν...λαοῦ**] i.e. he called a meeting of the Sanhedrin. See Intr. xiii.

ἀρχιερεῖς] This term includes the present High-Priest, all ex-High-Priests still living, and the heads of the 24 'courses' into which the ordinary priests were divided.

γραμματεῖς] See Intr. xix.

9. **καὶ ἰδοὺ ὁ ἀστήρ** *κ.τ.λ.*] These words seem to imply a re-appearance of the star.

10. **ἐχάρησαν χαράν**] Cognate Accusative.

11. The gifts were prophetic, gold of Christ's royalty, frankincense of His priesthood, myrrh of His death.

12. **χρηματισθέντες**] 'being divinely warned', so used six times in N.T.
For use of *χρηματίζω* see L. and S. Cf. Acts 11. 26.

13. **τοῦ ἀπολέσαι**] The Inf. with *τοῦ* to express 'purpose' is an Attic construction, common in N. T., e.g. 3. 13 etc.

14. The death of Herod was probably in March B.C. 4.

15. Quoted from Hosea 11. 1. In prophecy the prophet is regarded as the mouthpiece (*διά*), God as the speaker (*ὑπό*).

16. The 'Massacre of the Innocents' is not noticed by secular writers; but this is not strange, as the number of infants in so insignificant a village as Bethlehem would be small, and, even if heard of at all, the murder of a few children would excite little attention among the many deeds of blood which stained Herod's later years.

τοὺς παῖδας] Note the gender.

18. Jeremiah, 31. 15, represented Rachel, the mother of Benjamin, weeping over the captivity of Judah and Benjamin at Ramah, a town lying five miles north of Jerusalem. Rachel's sepulchre was 'in the way to Bethlehem', Gen. 35. 19.

22. βασιλεύει. Strictly Archelaus was not 'King' but 'Ethnarch'. See Intr. xxiv.

23. Ναζωραῖος κληθήσεται] There is no such prophecy in the O. T. Some suppose it to have been a traditional prediction by some unknown prophet, but the use of the plural *προφητῶν* points to a general fulfilment rather than to one particular passage. It is probably an instance of a play upon words, of which Jews were fond, especially in the case of names, to which, as to numbers, they attached a mystical importance. Cf. **10.** 25, **16.** 18 notes.

The Hebrew for 'Nazareth' was probably nearly if not quite identical with the Hebrew for 'branch' *nezer* (strictly 'shoot'), under which figure the prophets spoke of the Messiah, e.g. Is. **11.** 1, 'And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots'. When therefore our Lord became known as a 'Nezer', i.e. man of Nazareth, a Jew would naturally remember the Messianic prophecy of the 'Nezer'. The explanation that 'Nazarene' = 'contemptible' from the obscurity of the village, with reference to Is. **53.** 3, is unlikely.—Note that 'Nazarene' has nothing to do with 'Nazarite' (more correctly 'Nazirite'), which means one bound by special vows, as Samson, Samuel, and John the Baptist.

CHAPTER III.

The Preaching of John the Baptist, and the Baptism of Jesus.

1. κηρύσσων] 'acting as the herald' of Christ.

ἐν τῇ ἐρήμῳ] The word implies 'an uninhabited place', not necessarily a sandy waste, in this case on the banks of the Jordan N. of the Dead Sea.

2. μετανοεῖτε] The term involves 'a moral reformation', 'a change of mind'. Cf. *v.* 8.

ἤγγικεν] The Perfect implies a completed event with an abiding result: 'has drawn near and is at hand'. Cf. **8.** 6 etc., and **3.** 17 note.

ἡ βασιλεία τῶν οὐρανῶν] A phrase peculiar to St Matt. Elsewhere in N. T., and sometimes in St Matt., *ἡ βασιλεία τοῦ θεοῦ* is used. To Jews it would mean the promised kingdom of the Messiah. Christ adopts the phrase to signify His Gospel-kingdom (*α*) in the heart of man, (*β*) in the world i.e. the Church, (*γ*) in heaven i.e. eternal life.

3. The proper connexion of words is given in R.V. (Is. **40.** 3), '*The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a high-way for our God*'. 'The wilderness' symbolised (*a*) Judaism, (*b*) the heart of man; the general idea is suggested by the progress of a great Eastern King.

4. John in his clothing and outward circumstances, no less than in his spiritual mission, closely resembled Elijah.

ἀκρίδες] Dried locusts flavoured with honey are said to be still sometimes eaten by the poorest classes in the East, and were recognised as edible Lev. **11.** 21, 22, Plin. *N. H.* **6.** 35 etc.

5. 'Jerusalem' etc. = 'the people of Jerusalem' etc. Conversely the people are often put for the place in which they live.

6. ἐβαπτίζοντο] Note the tense. 'Baptism' was a rite well known to the Jews as a symbol of ceremonial or spiritual purification (Ex. **19.** 10, **30.** 20, Ezek. **36.** 25, Is. **1.** 16, etc.), and formed a part of the initiation of proselytes; cf. **23.** 15 note. Strictly speaking 'baptism' involves total immersion, but the word is sometimes applied to ordinary washing or sprinkling. Cf. Luke **11.** 38.

ἐν τῷ Ἰορδάνῃ ποταμῷ] Two places are mentioned by St John, **1.** 28, **3.** 23, as the scene of John's baptism, viz. '*Bethany beyond Jordan*' R.V. (*Bethabara* A.V.), and '*Aenon near to Salim*'. The former place is about 20 miles, the latter about 25 miles S. of the Sea of Galilee, and about 55 and 50 miles respectively N. of Jerusalem.

ἐξομολογούμενοι] 'making open (ἐξ) confession'.

7. For the Pharisees and Sadducees see Intr. xvii. ff.

γεννήματα ἐχιδνῶν] denotes persons deceitful and malicious.

ὀργῆς] here implies 'punishment for sin'. Cf. Aesch. *P. V.* 321.

9. The meaning is that the promises to Abraham are inherited by his children in faith, not necessarily by his children in natural descent.

10. ἐκκόπτεται...βάλλεται] Present tenses, because the process has actually begun.

11. ἐν denotes the element *in* which the baptism took place, or perhaps *with* which (instrumental).

ἐν πνεύματι ἁγίῳ καὶ πυρί] Probably prophetic of the descent of the Holy Ghost with tongues of fire at the Great Pentecost, Acts **2.** 3. Fire is used as a symbol of the Holy Spirit because it *purifies* and *enlightens*. Cf. **22.** 43 note.

12. **πτύον**] The winnowing-fan, a large wooden shovel by which the mingled corn and chaff was thrown into the air, after the threshing, in order that the wind might carry away the chaff.

14. **διεκώλυεν**] Note the Imperf., 'was trying to hinder him', or as R.V. 'would have hindered him'.

15. **ἀποκριθείς**] In N.T. the 1st Aor. Pass. of *ἀποκρίνομαι* is used as equivalent to 1st Aor. Mid. in Attic Greek.

δικαιοσύνην] Usually taken as='the requirements of the law', but there is no evidence that baptism was commanded by the law: so more probably 'righteousness'=obedience to the will of God, John **1.** 33.

16. **εἶδεν**] i.e. Jesus saw. St John **1.** 32 tells us that the Baptist also saw.

17. Note the manifestation of the three Persons of the Trinity. There was also a voice from heaven at the Transfiguration, and at the interview of certain Greeks with Jesus after His Triumphal Entry. Cf. **17.** 5, John **12.** 28.

εὐδόκησα] 'I am well pleased'. There is some difficulty in translating the Greek Aorist and Perfect, because neither tense exactly corresponds to any English tense. The English Past or Preterite tense states a fact as having happened in time past and disconnects it from the present, e.g. 'he killed a man': the English Perfect states a past fact as connected with the present, e.g. 'he has killed a man'. The Greek Aorist states a past fact without any implication as to its connexion or disconnexion with the present: it leaves this quite undetermined, whence its name *ἀόριστος*. Hence its translation depends upon the context. Where the meaning requires no connexion with the present, as in ordinary historic narration, English uses the Preterite: where there is such connexion our idiom requires the Perfect or sometimes the Present, e.g. **5.** 21, **6.** 12, **12.** 26. Again, where an eternal fact is stated, independent of time altogether, as in this verse, **11.** 27, **28.** 18, Greek uses an Aorist, but English has no resource but the so-called Present. Also in the statement of a general fact, which has happened an indefinite number of times, Greek naturally employs its 'undetermined' tense, while our language is again thrown back upon the Present. Hence comes the use of the Aorist in parables (as in Homeric similes) e.g. **13.** 46, 48, and in such passages as **11.** 19. This is the 'gnomic Aorist'. Moreover an 'immediate' Aorist expresses a fact only just past, where we less accurately put a Present.

An Aorist Imperative is used when the command or

request applies to a particular case, while the Present Imperative merely gives a general injunction. So Aorist Imperatives are used in the Lord's Prayer. For the Greek Perfect see *v.* 2 note.

CHAPTER IV.

THE TEMPTATION 1—11. THE BEGINNING OF CHRIST'S MINISTRY AND THE CALL OF PETER AND ANDREW, JAMES AND JOHN 12—25.

2. Moses the founder of the Legal, and Elijah of the Prophetical Dispensation, each fasted forty days and nights. It may be noted that the rain of the Deluge lasted forty days, and the wanderings of the Israelites forty years.

3. **εἰπὸν ἵνα** κ.τ.λ.] *impera ut.* Besides the ordinary *final* sense, *ἵνα* in N.T. is used as *explanatory* and to introduce a *contemplated result*, like *ut* in Latin, and *that* in English. Cf. **5.** 29, **7.** 12, **8.** 8, etc. Sometimes *ἵνα* is omitted, like *ut*, cf. **20.** 32.

4. **οὐκ ἐπ' ἄρτῳ** κ.τ.λ.] The quotation is from Deut. **8.** 3 where the writer speaks of the gift of manna. The word *ῥήματι* follows the LXX.; in the Hebrew it is literally 'by every outgoing of the word of the Lord' (S. C.). The first temptation is to the natural desires of the appetite. Christ refuses to use for His personal wants powers committed to Him for the benefit of others.

5. St Luke transposes the second and third temptation. St Matthew's order seems the more natural.

τὸ πτερύγιον] '*the* pinnacle', probably a turret crowning the wall built on the very edge of the precipice which flanked the Vale of Kidron or Jehoshaphat.

7. In A.V. the whole verse, Deut. **6.** 16, runs, 'Ye shall not tempt the Lord your God, as ye tempted Him in Massah'. 'To tempt' in this sense is 'to make trial of', spoken of those who have not faith to wait for God's own time and means, but distrust Him.

8. This vision, like the whole of the Temptation, was supernatural.

10. **ὕπαγε**] The intransitive use of *ἄγω*, and its compounds, found in Xenophon etc., is common in N. T. Cf. *v.* 23 *περιῆγεν*, **13.** 53 *μετῆρεν* etc.

Satan = 'adversary' or 'accuser', as exemplified Job **1.** 6—12. It thus nearly = *διάβολος*, false accuser.

γέγραπται κ.τ.λ.] The quotation, Deut. 6. 13, is condensed, as often.

11. προσῆλθον...διηκόνουν] Note the tenses, also the subtlety of the temptations. In the first Satan calls on Jesus to gratify the most imperious of the human appetites—hunger in a starving man—by an apparently harmless exercise of His miraculous power: in the second, to give such a public and startling exhibition of His reliance upon God as would convince men of His divine mission: in the third, to do evil that good might come; for had Jesus the position of a Roman Caesar, He might with ease impose His faith upon the world, especially as the Jews expected a Messiah of this kind.

12. John the Baptist was 'delivered up' to Herod Antipas, see **14.** 1—12. Jesus was then in Judaea attracting considerable attention (John **4.** 1), so He withdrew (*ἀνεχώρησεν*) into private life at Nazareth for a while, though that was within Herod's jurisdiction. It was on this journey northward that Jesus conversed with the woman of Samaria at the well. This was His second visit to Galilee after His ministry commenced. His first, when the miracle at Cana occurred, is recorded John **2.** 1—11. He had been in Judaea about eight months on this occasion.

13. Capernaum='village of Nahum', a commercial town on N.W. of Sea of Galilee. It was a good centre for His ministry and near the border in case of threatened persecution from Herod Antipas. Henceforth it was 'His own city'. Cf. **9.** 1.

15. The quotation is abbreviated from Is. **9.** 1, 2. In A.V. 'Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations'.

ὁδὸν θαλάσσης] 'the sea-ward region', i.e. the country bordering on the Sea of Galilee. The Acc. is either adverbial, as translated in A.V., or the direct object of 'did afflict'. The exact localities here meant are doubtful. If *πέραν τοῦ* 'I. = the Eastern side of Jordan, as it always does elsewhere, then probably *ὁδὸν θ.* = the West coast of the Sea of Galilee, *πέραν τοῦ* 'I. = Peraea, Γαλ. *τῶν ἐθνῶν* = the whole of the Northern province. But as 'the affliction' came from Assyria, some maintain that *πέραν τοῦ* 'I. here = the Western side, and that the three expressions all refer to the land of Zebulon and Naphtali. 'The affliction' was the invasion of the Assyrians under Tiglath-pileser, acting as the paid ally of Ahaz.

Γαλιλαία τῶν ἐθνῶν] 'district of the nations', originally, it seems, a part of Naphtali where the Canaanites were allowed to remain, Judges **1.** 33: later it denoted the Northern province of Palestine, where Gentiles were probably always more numerous than Jews.

16. The light spoken of by Isaiah was (*a*) the destruction of Sennacherib's host, (*b*) the birth of the Messiah, Is. **9.** 6—7.

17. ἀπὸ τότε] A Hellenism, repeated **16.** 21, **26.** 16.

ἤρξατο...κηρύσσειν] i.e. began His ministry in Galilee.

μετανοεῖτε κ.τ.λ.] John the Baptist had used the same words.

18. The Sea of Galilee, otherwise known as the Lake of Tiberias or Gennesareth, in O.T. 'the Sea of Chinnereth', was about 13 miles long and 6 broad. It had prolific fisheries which are now given up.

Πέτρον] Cf. **10.** 2 note.

ἀμφίβληστρον] 'a casting-net', only here in N.T. if we exclude the false reading in Mark **1.** 16.

ἁλεεῖς and **δεῦτε** (*v.* 19) are Homeric but not Attic words. The spelling ἁλεεῖς for ἁλιεῖς is Hellenistic.

19. ἁλεεῖς ἀνθρώπων] Cf. the parable of the drag-net, **13.** 47—50.

21. The names in *vv.* 18 and 21 are all Hebrew except Andrew, which is Greek. Simon = Simeon, John = Johanan, Zebedee = Zabdi. These calls are not to be identified with those recorded in John **1.** 35 ff.

22. Zebedee seems to have been a man of some means, as St Mark, **1.** 20, speaks of his hired servants.

23. περιῆγεν] Cf. *v.* 10 note.

συναγωγαῖς] See Intr. xiv.

24. The Roman province of Syria, which included Palestine, Phoenicia, etc., extended from the Gulf of Issus on the N. to the Arabian desert on the S., and from the Euphrates and Syrian desert on the E. to the Mediterranean Sea. Its chief towns were Antioch and Damascus.

βασάνοις] See L. and S. Cf. **8.** 6, **8.** 29, **14.** 24.

σεληνιαζομένους] 'lunatick' A.V., 'epileptic' R.V. Madness was commonly attributed to the influence of the moon. Note that lunacy is expressly distinguished from possession by devils.

Several events which belong to this period are narrated by St Matt. out of their chronological order, viz. (*a*) the healing of Peter's wife's mother and the miracles of healing on the same evening **8.** 14—16: (*b*) the healing of the leper **8.** 2: (*c*) the healing of the paralytic **9.** 2—8: (*d*) the call of Matthew **9.** 9: (*e*) the discourse on fasting **9.** 14—17: (*f*) the passing through the corn-fields and the subsequent healing of the man with the withered hand on the Sabbath **12.** 1—13.

25. Decapolis was a district including ten cities on N.E. of Palestine beyond Jordan. Gadara, Gerasa and Damascus are usually reckoned among the ten cities. This verse properly belongs to the next chapter.

CHAPTERS V, VI AND VII.

THE SERMON ON THE MOUNT.

ANALYSIS. General subject, **THE KINGDOM OF HEAVEN.**

(i) **The members of the Kingdom, 5.** 3—16.
- (A) Their character and blessedness, 3—12.
- (B) Their duties towards the world, 13—16.

(ii) **The rules of the Kingdom of Heaven** with respect to Judaism.
- (A) To the Law, as its fulfilment, 17—20.

Examples are taken
- (*α*) From the Decalogue, viz. VIth, VIIth, and IIIrd Commandments, 21—37.
- (*β*) From the law of Retaliation, 38—42.
- (*γ*) From the law of Love, 43—48.

(B) To religious exercises, **6.** 1—18.
- (*α*) Almsgiving, 1—4.
- (*β*) Prayer, 5—15.
- (*γ*) Fasting, 16—18.

(C) To earthly possessions and the cares of daily life, **6.** 19—34.

(iii) **Concluding exhortations** with regard to
- (*α*) Judgment of others, **7.** 1—5.
- (*β*) Offering holy things to the unworthy, 6.
- (*γ*) Prayer, 7—12.
- (*δ*) The narrow gate of life, 13, 14.
- (*ε*) False prophets and true, 15—20.
- (*ζ*) The necessity of good works, not merely good professions, 21—23.
- (*η*) The principles of this Sermon should be as a Foundation of Rock, 24—27.

It appears from St Luke 6. 12—49 that this Sermon closely followed the choosing of the Twelve Apostles. St Matthew's report is much the fuller, and it is possible that he has here, after his fashion, grouped together discourses really delivered on different occasions.

1. τὸ ὄρος] '*the* mountain', i.e. the high ground behind Capernaum as distinguished from the low land near the shore. Cf. 14. 23, 15. 29. The plain, or level place, spoken of by St Luke, 6. 17, as the scene of the Sermon was doubtless on this table-land.

καθίσαντος] The Rabbis always sat when teaching, e.g. 13. 1. The Gen. Abs. instead of the Dative agreeing with *αὐτῷ* is a common *Anacolouthon*.

3. μακάριοι] From the repetition of this word verses 3—12 are called 'the Beatitudes'. Humility and meekness are essentially Christian virtues.

4. παρακληθήσονται] The Holy Spirit was to be the *παράκλητος*, John 14. 16.

5. To Christ's hearers this must have seemed a paradox. According to their experience the ambitious and daring 'inherited the earth'.

6. In Attic Greek *πεινάω* and *διψάω* take a Gen. in this sense.

χορτασθήσονται] Originally *χορτάζεσθαι*='to feed', like cattle, as opposed to *ἐσθίειν* 'to eat' like men: cf. German *fressen* and *essen:* later *χορτάζειν*='to satisfy', of men or animals, cf. St Mark 7. 27.

8. οἱ καθαροὶ τῇ κ.] Cf. Ps. 24. 3—5.

9. The Messiah was the Prince of Peace, Is. 9. 6, and the Angels who appeared before His birth proclaimed 'on earth peace'.

11. The early Christians suffered much from calumny and persecution.

12. προφήτας] 'Prophets' in the scriptural sense are those who give utterance to divine truth, whether in relation to the past, the present, or the future. The prophet is the mouthpiece of God to man, the priest is the mouthpiece of man to God.

St Luke gives only the four Beatitudes here contained in *vv.* 3, 4, 6, and 10, with four corresponding woes.

13. Salt preserves from corruption. So the disciples were to preserve the world from moral corruption.

μωρανθῇ] See L. and S. The Romans also saw an analogy between saltness and cleverness, e.g. *sales*, 'wit', *insulsus*, 'stupid'.

ἐν] Instrumental, cf. 3. 11 note.

15. τὸν μόδιον] '*the* bushel', the flour-box holding about six pints which, together with the one candlestick or lamp-stand, formed part of the ordinary furniture of a cottage.

17. 'The Law' included the Pentateuch and historical books of O.T.; 'the Prophets' included the poetical and prophetical works.

18. ἀμήν] a Hebrew word used as = (*α*) 'truth', cf. Rev. 3. 14 'these things saith the Amen, the faithful and true witness': (*β*) 'truly', 'verily', emphasising something to follow, frequent in N.T.: (*γ*) 'so be it', confirming something said before, frequent in O.T., whence its use in our Prayer-book.

ἰῶτα] = Yod, the smallest Hebrew letter.

κερέα] in Attic *κεραία*, the little 'horn' which distinguished certain Hebrew letters, e.g. ב *beth* = *b* from כ *caph* = *c*.

20. Note how Christ teaches with authority, not appealing to the tradition of the elders like the Rabbis.

'The righteousness of the Scribes and Pharisees' at this time consisted in ceremonial observance: Christianity must be spiritual.

περισσεύσῃ...πλεῖον] An emphatic pleonasm.

21. τοῖς ἀρχαίοις] '*to* them of old time', as R.V.

The substance of Christ's teaching as regards the Law is this. The prohibition of the greater sin, e.g. murder, includes also the lesser degrees of sin, e.g. anger, of which murder is the climax. Also the prohibition of the sin involves the obligation to practise the opposite virtue, e.g. love and forbearance.

22. To convey His meaning Christ uses a legal illustration familiar to Jews. He takes three degrees of anger, and three corresponding punishments: (1) unreasonable anger, to be punished by the sentence of the local Court: (2) violent anger which vents itself in abusive language, to be punished by the Sanhedrin or supreme Court: (3) a loathing which involves the loss of all brotherly feeling, to be punished by the 'Gehenna of fire'. The general sense therefore is that unrighteous anger violates the Law and shall be punished according to its degree.

After *αὐτοῦ* many good MSS. insert *εἰκῇ* 'without a cause', omitted in R.V., with W. and H.

τῇ κρίσει] For these local tribunals see Intr. xiv.

A system of provincial judges was ordained by the Law, Deut. **16.** 18.

Ῥακά] a Chaldee term of contempt, but not so strong as Μωρέ, which may be a translation of the Hebrew *marah*, 'rebel', Numb. **20.** 10, and in any case must have implied an utter loss of all brotherly love.

ἔνοχος ἔσται εἰς] an elliptical construction, 'shall be liable (to be thrown) into'.

τὴν γέενναν τοῦ πυρός] 'Ge-henna', = 'Valley of Hinnom' or 'Tophet', near Jerusalem, was formerly notorious as the place where apostate Jews made their children to pass through the fire to Moloch. Cf. 2 Kings **23.** 10. Later, the bodies of criminals and refuse from the Temple sacrifices were thrown and sometimes burnt there. From its horrible associations the Jews used the term to express figuratively the place of future punishment.

23, 24. The teaching is that (*a*) the duty of reconciliation is more sacred than any ceremonial obligation; (*b*) no sacrifice is acceptable to God where Christian charity is wanting: e.g. the sacrifice of Cain.

25, 26. By Roman Law a debtor might make a private arrangement with his creditor on the way to Court, but not after the process was once commenced. The debtor must then pay the full penalty, whatever it might be. So Christ warns us to make reconciliation while we can, before the matter has passed out of our power, when we can only await the final judgment of God.

ὑπηρέτῃ] See Intr. xiv.

26. κοδράντην] = *quadrantem*, $\frac{1}{4}$ of an *as*, the smallest Roman coin, = 2 λεπτά 'mites'. Roman, Greek and Jewish coins were all in circulation in Palestine.

29. σκανδαλίζει] 'is a snare to'. Deriv. σκάνδαλον a late form of σκανδάληθρον, see L. and S. The meaning is 'whatever proves an occasion of sin, away with it, though the sacrifice be ever so painful'. In order to make His teaching more vivid Christ often thus uses a metaphor or paradox, which is not meant to be taken literally. Cf. *vv.* 39—41, **6.** 2, **7.** 3, **17.** 20, **18.** 8—9, **19.** 24, **21.** 21, **23.** 24.

ἵνα ἀπόληται] Hellenistic for ἀπολέσθαι, to express a contemplated result: cf. **4.** 3 note.

29, 30. These verses are repeated **18.** 8, 9.

33—7. The Law of Oaths. This is dealt with in the Third Commandment, but the actual reference seems partly to Lev. **19.** 12, 'ye shall not swear by my name falsely, neither shalt thou profane the name of thy God'; partly to a 'tradition of the Elders' that false or profane swearing was excusable provided that there were no reference to the name of God. Our Lord's teaching is that it makes no difference what one swears by, but that in ordinary communication the Christian should use no oath at all. This does not affect the taking of a solemn oath before a Court.

34. ἐν τῷ οὐρανῷ] This use of *ἐν* is a Hebraism.

35. εἰς] 'with reference to'. The usual construction in Attic is the direct Acc. e.g. *ὄμνυμι τοὺς θεούς*.

37. ἐκ τοῦ πονηροῦ] 'of evil' A.V., from *τὸ πονηρόν*; 'of the evil one' R.V., from *ὁ πονηρός*. Cf. *v.* 39, **6.** 13.

38—42. The Law of Retaliation. It is more Christian-like to submit to a wrong than to take vengeance. On the paradoxical form of the teaching see *v.* 29 note.

ὀφθαλμόν] In the LXX., Ex. **21.** 24, the Acc. follows *δώσει*.

40. **χιτῶνα**] 'tunic', the inner and less costly garment.

ἱμάτιον] 'cloak', the outer and more costly garment.

41. ἀγγαρεύσει] Deriv. a Persian word = a royal courier. It was a custom in Persia to 'press' men or horses for the royal mail-service. Simon of Cyrene was 'pressed' to bear the cross, **27.** 32.

μίλιον] from Latin *mille*, *ἅπαξ λεγόμενον* in N.T.

42. This is meant to enjoin not indiscriminate almsgiving, but sympathy and readiness to help all in want.

43. 'Thou shalt love thy neighbour' is written in the Law, Lev. **19.** 18: 'thou shalt hate thine enemy' was a Rabbinical deduction on which the Jews seem to have generally acted, all Gentiles being considered as enemies. It was this exclusive intolerance which made them so unpopular at Rome and elsewhere. To return good for good and evil for evil, Christ says, is natural to any man: to return good for evil is divine.

44. Note that R.V. omits the clause found in A.V., 'bless them that curse you, do good to them that hate you', and also the words 'despitefully use you and', which were probably interpolated here from Luke **6.** 27, 28.

46. τελῶναι] 'tax-collectors'; see Intr. xxii.

48. ἔσεσθε τέλειοι] Cf. **13.** 11 note. St Luke in the parallel passage **6.** 36 gives 'merciful'. The Future here is a practical Imperative.

CHAPTER VI.

1. δικαιοσύνην] 'righteousness', R.V., is a better reading than ἐλεημοσύνην, 'alms', A.V., cf. **5.** 20. 'Righteousness' here includes almsgiving, prayer, and fasting.

2—4. Almsgiving. Christian alms should be given not ostentatiously but quietly, from love to others, not from glorification of self.

2. μὴ σαλπίσῃς] not to be taken literally. It means 'do not be ostentatious about it'. Alms were collected in the synagogues on the Sabbath, and the names of large donors read out.

ὑποκριταί] lit. 'actors', see L. and S. The transition to 'hypocrites' is easy: they were 'acting a part', not giving alms from real charity.

ἀπέχουσιν] Note the tense and the preposition: they have now their full reward, viz. the false reputation of being charitable, and will never have any other: in R.V. 'they have received'.

5—15. Prayer. Prayer also must be without ostentation. Its efficacy depends not on the length or number of the prayers, but on the spirit.

7. βατταλογήσητε] said to be derived from Battus, a stammering king of Cyrene, so that 'to speak like Battus'='to stammer'. In any case the word is probably formed from the sound. As in stammering the same syllable is repeated many times without additional meaning, just so the mechanical repetition of prayers has no virtue whatsoever.

9—13. The Lord's Prayer. Analysis:

I. The Invocation: 'Our Father which art in heaven'.

II. Six Petitions, (A) three for the Kingdom of God,
- (α) the preparation for it,
- (β) the coming of it,
- (γ) the completion of it.

(B) three for our own needs,
- (α) for present necessities,
- (β) for past sins,
- (γ) for future protection from evil.

III. The Doxology, 'for Thine is the kingdom etc.', is not in the earliest MSS. or in R.V.; but the 'Teaching of the Twelve Apostles', which probably dates from the first century after Christ, gives a shorter form—'For Thine is the power and the glory for ever'. It was probably here inserted from an ancient liturgy.

9. Πάτερ ἡμῶν] '*Our*' reminds us that we are all brethren, children of God, joint heirs with Christ: '*Father*' that we owe a child's love and confidence to God: '*which art in heaven*' that heaven is our true home and that all reverence is due to our heavenly Father.

ἁγιασθήτω τὸ ὄνομά σου] i.e. let Thyself be revered, and all that belongs to Thee. The 'name'=the expression of God's nature and character. For the tense see **3.** 17 note.

10. ἐλθάτω ἡ βασιλεία σου] i.e., let the Kingdom of God come (α) in the world, (β) in our own hearts, (γ) at the end of the world at Christ's second Advent.

γενηθήτω...γῆς] i.e. let Thy will be executed by men perfectly and zealously as by the angels.

11. τὸν ἄρτον...σήμερον] i.e. give us 'all things needful for our souls and bodies'. This teaches us to trust in God for all things, and not to be over-anxious for the morrow, cf. *v.* 34.

ἐπιούσιον] a much-disputed word, found only here and Luke **11.** 3: probably derived from Part. of *ἐπιέναι*, meaning 'for the coming day', or 'for each day as it comes'. Others refer it to *ἐπὶ* and *οὐσία* 'subsistence' or 'substance' (though the natural compound would be *ἐπούσιος*), and render 'required for our subsistence', 'needful'. In the Vulgate Jerome translates *ἐπιούσιον* here by *supersubstantialem* ('our bread of life eternal', Dr McClellan), by *quotidianum* in Luke **11.** 3.

12. καὶ ἄφες...ὀφειλέταις ἡμῶν] Cf. the Parable of the Unmerciful Servant, **18.** 23—35. Our 'debt' of sin is greater than we can possibly pay; it may be forgiven, but only to those who have forgiven others. 'Debts' refer primarily to sins of omission; *παραπτώματα v.* 14 to sins of commission.

ἀφήκαμεν] Note the force of the Aorist. Man must forgive, *before* he can expect forgiveness. Cf. **3.** 17 note.

13. καὶ μὴ εἰσενέγκῃς...ἀπὸ τοῦ πονηροῦ] '*bring* us not into temptation, but deliver us from *the evil one*', R.V. God tests or tries man to strengthen him, the devil does so to make him fall. We here pray not to be 'tempted' beyond our strength, but that God may deliver us from the power of evil. Cf. Jas. **1.** 13, 14.

τοῦ πονηροῦ] Cf. 5. 37 note. 'From evil' and 'from the evil one' have practically the same meaning, since 'evil' is regarded directly or indirectly as the work of the devil.

14. παραπτώματα] In N.T. sins are represented by various metaphors, *παραπτώματα* 'falls', *παραβάσεις* 'transgressions' i.e. a stepping out of the path, *ὀφειλήματα* 'debts', *ἁμαρτίαι* (rarely *ἁμαρτήματα*) 'failures' i.e. a missing of the mark, *ἀδικήματα* 'wrongs done', *ἥττήματα* 'defeats', *ἀγνοήματα* 'faults of ignorance', *παρακοή* 'disobedience to a voice'. The principle of sin is *ἀδικία*, *ἁμαρτία* (sing.), *ἀσέβεια* 'impiety', and especially *ἀνομία* 'lawlessness' which is St John's formal definition of sin, 1 John 3. 4. Cf. 13. 41.

16—18. Fasting should also be done in secret, before God not before men.

16. ἀφανίζουσιν] 'disfigure' i.e. by leaving unwashed and unshaven; some take it literally, 'cause to disappear' i.e. 'veil': in *v.* 19 it = 'consume' R.V.

19. Costly garments and fabrics form an important part of an Oriental's wealth. These are destroyed by 'moths'.

βρῶσις] 'rust' or any sort of decay. Perhaps St M. was thinking of money etc. buried in the ground, as was often done at that time.

διορύσσουσιν] lit. 'dig through'. Walls in the East are often made of dried mud.

22, 23. As the eye is the means of enlightening the body, so the conscience or spiritual faculty is the means of enlightening the soul.

22. ὁ λύχνος] 'the lamp' R.V. The source of light is God Himself, 1 John 1. 5.

ἁπλοῦς] 'single', i.e. 'sincere', not serving God and Mammon. Cf. Eph. 6. 5 'singleness of heart'.

23. πονηρός] 'depraved'. This word, like *ἁπλοῦς*, applies primarily to the eye of the soul rather than to the eye of the body.

εἰ οὖν τὸ φῶς...πόσον] 'The light' is that of conscience. If conscience, whereby spiritual light is transmitted, is depraved or dead, how hopeless is the darkness of the soul.

24. μαμωνᾷ] an Aramaic word = 'riches', here personified as a contrast to *Θεῷ*.

25—34. The cares of daily life. Be not over-anxious about food and clothing. Trust in your heavenly Father who cares even for the birds and flowers.

25. μὴ μεριμνᾶτε] 'be not anxious' R.V. The translation of A.V. 'take no thought' gives an entirely wrong impression. Christ does not forbid prudent forethought, but anxious worry which implies a want of faith.

οὐχὶ ἡ ψυχὴ κ.τ.λ.] i.e. Will not God, who gave the great gift of life, give also the smaller gift of food and clothing?

26. μᾶλλον is pleonastic with *διαφέρετε*, but makes it more emphatic.

27. ἡλικίαν] 'stature', more commonly 'age'.

28. αὐξάνουσιν κ.τ.λ.] Note the plural verbs with a neuter subject, possibly because the lilies are, as it were, personified; 'they toil not' etc. Cf. **12. 21.**

29. περιεβάλετο] 'clothed *himself*'. The lilies do not clothe themselves.

30. χόρτος (*α*) 'an enclosure' or 'cattle-pen', Eng. 'court': (*β*) 'provender': (*γ*) 'anything growing wild, whether grass or flowers', as here.

κλίβανον] The oven, made of dried clay, was heated by fuel burnt inside it.

31. μὴ μεριμνήσητε] Aor. Imper. used of the special instance, Pres. Imper. *v.* 25 of the general principle.

34. ἀρκετόν] sub. *ἐστί*, lit. 'is a sufficiency'. **κακία** 'trouble'.

CHAPTER VII.

1—6. Judgment of others. The Christian Rule is forbearance: cure your own faults rather than busy yourselves with the faults of others.

3. κάρφος...δοκόν] A 'splinter' and a 'beam' represent the smallest and the largest piece of wood. Cf. **5.** 29 note. The 'mote' of the A.V., literally 'a speck of dust', translates the meaning rather than the word.

4. ἄφες ἐκβάλω] Cf. the Latin Subj. without *ut* after *sine*, *fac*, etc.

6. Do not present holy things to those who cannot appreciate them.

τὸ ἅγιον] i.e. meat offered in sacrifice.

μαργαρίτας] 'Pearls' might be mistaken by swine for beans. In 13. 46 the Kingdom of Heaven is likened to 'a pearl of great price'. Dogs and swine were unclean animals.

καταπατήσουσιν...ῥήξωσιν] In Hell. Gr. as in Epic Gr. the Fut. and Conjunctive are sometimes coordinate. Cf. 13. 15.

7 12. Prayer. If a human father grants his son's reasonable requests, much more will our Father in heaven.

10. μή, like Lat. *num*, expects the answer 'no'.

12. The Golden Rule 'Do as you would be done by' includes the whole Law as far as regards the duty of man towards man. If that were observed particular enactments would be unnecessary.

ἵνα] Cf. 4. 3 note.

13, 14. The narrow gate and the broad. The narrowness implies the self-denial and difficulty of the Christian life.

14. τεθλιμμένη] 'straitened' i.e. 'contracted', from *θλίβω*.

15–20. Warning against false guides. They must be tested by results.

15. The 'wolves in sheep's clothing' may have been suggested by the well-known fable. The meaning here is, false teachers in religious garb shall be known by their doctrine or practice not being in accordance with that of Christ.

16. μήτι] A more emphatic form of *μή* (*num*) as used in questions expecting a decided 'no' in answer. It is used with pathetic force 12. 23, see also 26. 22, 25.

17. σαπρόν] lit. 'rotten', then 'bad' in any way.

21—27. Holiness, not mere profession, to be the qualification for the Kingdom.

21. The Kingdom of Heaven here = the Kingdom in heaven, i.e. eternal life; cf. 3. 2 note.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] i.e. in the Day of Judgment: a Hebraism.

οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν] 'did we not preach by thy name?' Cf. *v.* 15.

23. ὁμολογεῖν in Attic = 'to agree', in Hell. Gr. it has also the meaning 'to affirm'.

24—27. This parable represents to us the broad bed of a winter torrent, full of sand and nearly or quite dry in summer. A house built therein would of course be swept away when the first heavy rains brought down the flood from the mountains, while the house built upon the solid rock above the torrent would be safe. So two men may seem to be equally good until the time of trial.

28. ἐξεπλήσσοντο] The tense implies the continuance, the preposition the greatness of the astonishment.

29. ἦν γὰρ διδάσκων] Note the analytic Imperfect, often used in Hellenistic Greek to emphasise the idea of continuance. See Intr. xxviii.

οὐχ ὡς οἱ γραμματεῖς αὐτῶν] 'not as their Scribes', who taught by reference to the Law of Moses or to precedents, i.e. to decisions on points of law or ritual previously given by Rabbis and preserved in the 'Tradition of the Elders'. The Scribes were also known as Lawyers. See Intr. xix. f.

CHAPTER VIII.

THE LEPER CLEANSED 2—4: THE CENTURION'S SERVANT HEALED 5—13: PETER'S WIFE'S MOTHER HEALED 14, 15, AND MANY OTHERS 16, 17. CHRIST TEACHETH HOW HE MUST BE FOLLOWED 18—22, STILLETH THE STORM 23—27, CASTETH OUT THE DEVILS INTO THE HERD OF SWINE 28—34.

1. St Luke records the cleansing of the leper *before* the Sermon on the Mount. In that case *v.* 1 must be considered as belonging to c. 7, and c. 8 begins a new subject at *v.* 2.

2. λεπρός] There are two separate diseases called leprosy in the Bible, (1) true leprosy, a kind of elephantiasis, such as afflicted Job: (2) white leprosy, a skin disease, such as fell on Gehazi.

True leprosy was a type of sin because it made a man 'unclean', and unfit to associate with others; its beginning was often secret; in its worst form it was incurable by ordinary means and ended in death. Cf. Lev. 13.

3. ἐκαθερίσθη] So B*EL for *ἐκαθαρίσθη*. In MSS. *α* and *ε* are often interchanged.

4. ὅρα μηδενὶ εἴπῃς] Christ often enjoined silence, e.g. 9. 30, 12. 16, 16. 20, 17. 9. Two distinct offerings were ordained, (1) 'two birds, alive and clean, and cedar-wood and scarlet and hyssop'; (2) on the eighth day, 'two he-lambs without

blemish and one ewe-lamb of the first year without blemish and three tenth deals of fine flour for a meat-offering, mingled with oil, and one log of oil'. Cf. Lev. 14. 1—32.

αὐτοῖς] i.e. to the Jews. Some however refer it to the priests.

5. ἑκατόνταρχος (in *v.* 13 *ἑκατοντάρχης*)] A Roman legion was divided into ten cohorts commanded by tribunes, each cohort into six centuries commanded by centurions and consisting nominally of 100 men. A centurion had about the rank of a sergeant in the English army. This centurion would be in the pay of Herod Antipas whose army was organised on the Roman system. Cf. 27. 27 note.

6. ὁ παῖς μου] 'my servant'. St Luke 7. 2 uses *δοῦλος*.

βέβληται. Note the Perf. as in *v.* 14. Cf. 3. 2 note.

βασανιζόμενος] Cf. 4. 24 note.

8. ἱκανὸς ἵνα] Cf. 4. 3 note.

9. καὶ γὰρ ἐγώ *κ.τ.λ.*] The centurion recognises the fact that Jesus also had authority delegated to Him, and so without His personal presence might cure the disease by a mere exercise of will or by some angelic agent.

11. ἀνακλιθήσονται] lit. 'shall recline at a banquet'. The metaphor of a feast represents the joy of the Kingdom; within, brightness, fellowship, satisfaction; without, darkness, loneliness and misery. The R.V. inserts the articles omitted in the A.V. before 'outer darkness' and 'weeping'.

14. The order of events here is not chronological. The healing of Peter's wife's mother took place probably some time before the Sermon on the Mount.

βεβλημένην καὶ πυρέσσουσαν] 'lying sick of a fever' R.V., the perf. expressing the abiding result of the stroke of fever. Cf. 9. 2. Peter was born at Bethsaida, but seems to have lived at Capernaum.

15. Ordinarily on the departure of fever a person is left weak and prostrate: Peter's mother-in-law was at once well and strong. Neither wife nor child of any other Apostle is mentioned in the N.T. though from 1 Cor. 9. 5 we infer that some at any rate were married.

18. τὸ πέραν] i.e. the Eastern side.

19. **εἷς**] Probably contrasted with *ἕτερος δέ v.* 21, though in Hellenistic Greek *εἷς* sometimes seems to be little more than an indefinite article. Cf. **9.** 18, **19.** 16.

20. **ὁ υἱὸς τοῦ ἀνθρώπου**] This phrase is used by Daniel, **7.** 13, and was understood by the Jews of the Messiah. During our Lord's life He alone applied this title to Himself, as being (*α*) 'perfect man', (*β*) the promised 'seed of the woman' who should bruise the Serpent's head. Cf. **9.** 6 etc.

22. The meaning is, 'let the spiritually dead bury the naturally dead'. Christ wishes to impress on His disciple the urgency of His call. To touch a dead body involved pollution and so delay before being cleansed. The disciple was required to abandon all home ties which might interfere with his new faith.

24. **σεισμός**] more usually='an earthquake', here='a squall'. St Mark and St Luke use *λαῖλαψ*.

28. **Γαδαρηνῶν**] The readings vary between 'Gadarenes' R. V., 'Gergesenes' A. V., and 'Gerasenes' some MSS. Gergesa and Gerasa are probably forms of the same name, being a place about half-way up the eastern side of the Lake. Gadara was farther South on the same side, and as capital of Peraea perhaps gave its name to the whole district.

μνημείων] These tombs were probably natural caverns in the limestone rock by the road-side.

29. **πρὸ καιροῦ**] 'before time', i.e. before the Last Day of Judgment.

βασανίσαι] Cf. **4.** 24, **8.** 6, and for the Inf. of Purpose **2.** 2.

30. **μακράν**] sub. *ὁδόν*.

32. **κατὰ τοῦ κρημνοῦ**] 'down the steep', R.V.

34. **παρεκάλεσαν** *κ.τ.λ.*] i.e. because they feared some 'further destruction of property or life'. If the owners or keepers of the swine were Jews, they were transgressing the Law; but of this there is no evidence, as there was a large heathen population in Peraea.

μεταβῇ] Note subj. after historic tense, for vividness.

CHAPTER IX.

HEALING ONE SICK OF THE PALSY 1—8: CALL OF MATTHEW 9—13: DOCTRINE OF FASTING 14—17: RAISING FROM THE DEAD THE RULER'S DAUGHTER AND HEALING THE ISSUE OF BLOOD 18—26: OPENING THE EYES OF TWO BLIND MEN 27—31: CASTING OUT A DUMB DEVIL 32—34: CHRIST'S COMPASSION ON THE MULTITUDES 35—38.

1. **τὴν ἰδίαν πόλιν**] i.e. Capernaum. This verse belongs to c. 8. The following events are not in chronological order.

2. **βεβλημένον**] Cf. 8. 14 note.

ἀφίενται] Pres., so ℵB: other MSS. *ἀφέωνται* Hellenistic Perf. Ind. Pass.

3. **βλασφημεῖ**] i.e. because he assumed the prerogative of God.

5. **τί**=*πότερον*, as *τίς* **21.** 31.

6. The Jews regarded disease as the punishment of sin, so on their own principles the healing of the infirmity implied the forgiveness of the sin. Jesus meant to convince them of His divine authority by a palpable exercise of divine power.

8. **ἐφοβήθησαν**] 'were afraid' R.V., in A.V. 'marvelled'.

9. **τὸ τελώνιον**] 'the place of toll' R.V., in A.V. 'the receipt of custom'. See Intr. ix. and xxii.

10. **ἐν τῇ οἰκίᾳ**] In Matthew's own house, cf. Luke 5. 29.

13. **ἔλεος θέλω** *κ.τ.λ.*] Hosea 6. 6, quoted again by Jesus **12.** 7. Christ means that love and sympathy are of higher value than ceremonial rules. At the end of the verse R.V. with W. and H. omits 'to repentance'.

14. The stricter Jews fasted regularly twice a week, and on many special occasions, public and private. Jesus discountenances set rules and times for fasting, which ought to be used as a special means of discipline for the appetites or as a natural expression of sadness.

15. **οἱ υἱοὶ τοῦ νυμφῶνος**] i.e. the friends of the bridegroom who helped to escort the bride from her father's house to her new abode.

16, 17. The meaning of these two parables is that the new system of Christianity cannot be restricted by the worn-out ceremonial of Judaism. Any attempt to do so would only result in yet more violent disagreement. The new religion must have new rules.

ἀγνάφου] lit. 'undressed' R.V., and so thick and heavy: in A.V. 'new'. In St Luke **5.** 36 the parable is more elaborated, 'No one cuts a piece out of a new garment to mend an old one'.

17. ἀσκούς] 'wine-skins' R.V., in A.V. 'bottles'. An old wine-skin could not be thoroughly cleansed, so that there would be sure to be something left to set up fermentation in grape-juice or must, which is probably to be here understood by *οἶνος νέος*.

εἰ δὲ μήγε] 'otherwise'.

18. ἄρχων εἷς] viz. Jairus, an elder of the synagogue, Mark **5.** 22. Cf. **8.** 19.

19. οἱ μαθηταί] Only Peter, James and John were admitted to the house.

23. τοὺς αὐλητάς κ.τ.λ.] It was the Jewish custom to have hired musicians to assist at funeral lamentations in which all the relations and friends joined. St Matt. alone mentions the 'flute-players' R.V., in A.V. 'minstrels'.

24. καθεύδει] Jesus used the same metaphor with regard to the temporary death of Lazarus, John **11.** 11, though the word there employed is *κεκοίμηται*.

27—32. Peculiar to St Matthew.

30. ἐνεβριμήθη] 'strictly (margin, sternly) charged' R.V., in A.V. 'straitly charged'. *ἐμβριμᾶσθαι* = 'to roar' like a lion: (2) 'to charge with threats': (3) 'to charge strictly': (4) 'to groan with indignation', cf. John **11.** 33 and 38. See L. and S.

32—4. It is uncertain whether this miracle is identical with that recorded in Luke **11.** 14.

34. ἐν] 'depending on' and so 'by' or 'with'. This is called the 'instrumental' use of *ἐν* in Hellenistic Greek, cf. **12.** 24, **25.** 16 etc.

35. These verses should belong to c. **10** as they introduce the choosing of the Apostles. At the end of the verse R.V. omits 'among the people'.

36. ἐσκυλμένοι] 'distressed', R.V.: in A.V. 'fainted', from the reading *ἐκλελυμένοι*. *σκύλλειν* is probably a colloquial word = 'to worry', as a dog worries sheep: originally *σκύλλειν* = 'to flay'. See L. and S.

μὴ ἔχοντα] 'because they have not'.

37. Our Lord used the same metaphor of the harvest when He sent forth the Seventy: Luke **10.** 2.

CHAPTER X.

THE TWELVE APOSTLES, THEIR COMMISSION AND WARNING 1—39. A BLESSING ON THOSE WHO RECEIVE THEM 40—2.

2. There are four lists of the Apostles in the N.T.

Matthew 10. 2.	Mark 3. 16.	Luke 6. 14.	Acts 1. 13.
(1) Simon Peter	(1) Simon Peter	(1) Simon Peter	(1) Peter
(2) Andrew	(2) James, the *son* of Zebedee	(2) Andrew	(2) James
(3) James, the *son* of Zebedee	(3) John, the brother of James	(3) James	(3) John
(4) John, his brother	(4) Andrew	(4) John	(4) Andrew
(5) Philip	(5) Philip	(5) Philip	(5) Philip
(6) Bartholomew	(6) Bartholomew	(6) Bartholomew	(6) Thomas
(7) Thomas	(7) Matthew	(7) Matthew	(7) Bartholomew
(8) Matthew the Publican	(8) Thomas	(8) Thomas	(8) Matthew
(9) James, the *son* of Alphaeus	(9) James, the *son* of Alphaeus	(9) James, *the son* of Alphaeus	(9) James, *the son* of Alphaeus
(10) Thaddaeus R.V. Lebbaeus, whose surname was Thaddaeus A.V.	(10) Thaddaeus	(10) Simon which was called the Zealot	(10) Simon the Zealot
(11) Simon, the Cananaean R.V.	(11) Simon, the Cananaean R.V.	(11) Judas, *the son* of James	(11) Judas, *the son* of James
(12) Judas Iscariot	(12) Judas Iscariot	(12) Judas Iscariot	(12) ——

It will be seen that these lists fall into three sections of four, each section containing the same names, and arranged, apparently, in order of importance. In all four lists Peter heads the first set, Philip the second, James the *son* of Alphaeus the third; John follows James the *son* of Zebedee, and Judas Iscariot comes last except in the Acts where the twelfth place is vacant. All the Apostles seem to have been Galilaeans except Judas Iscariot.

Πέτρος] i.e. 'a stone', in Aramaic 'Cephas', a surname given him by Jesus.

Ἀνδρέας] Andrew and Philip are Greek names, though both men were Jews. Andrew was the first disciple.

Ἰάκωβος κ.τ.λ.] James and John were named 'Boanerges', 'Sons of Thunder', from their impetuous disposition. If their mother Salome were a sister of the Virgin, as many think, they would be first cousins of Jesus. Cf. 4. 21, 22 notes.

3. **Φίλιππος**] St John alone mentions Philip (except in the list of Apostles), **1.** 43 ff., **6.** 5 ff., **12.** 22, **14.** 8.

Βαρθολομαῖος] i.e. Bar ('son of') Tolmai, who beyond reasonable doubt is the Nathanael of St John **1.** 47, **21.** 2, since St John never mentions Bartholomew but apparently classes Nathanael with the Apostles; while the Synoptists never mention Nathanael. Philip *may* have been his brother.

Θωμᾶς] surnamed Didymus, 'the twin': the despondent doubter, John **11.** 16, **14.** 5, **20.** 24—29, **21.** 2.

Μαθθαῖος] See Intr. ix.

Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος] A. V. with T. R. reads 'Lebbaeus, whose surname was Thaddaeus'. Thaddaeus is perhaps another form of Judas, or = 'Strong'; Lebbaeus = 'Courageous'. In Luke **6.** 16 Thaddaeus is called 'Judas *the son* of James' R.V. Of James *the son* of Alphaeus no incident is related, of Judas *the son* of James only his question to Christ, John **14.** 22. On the supposed identity of this James and Judas with others of the same name see Intr. xxiv. The translation of the A.V. 'Judas *the brother* of James' would involve a very unusual ellipse, and doubtless arose from an identification, which is probably mistaken, of this Judas with the author of the Epistle: see Jude 1. Intr. xxiv. ff.

4. **Σίμων ὁ Καναναῖος**] Simon the Cananaean = Simon Zelotes, 'Cananaean' being merely Aramaic for 'the Zealot'. He may have belonged to the political party known as 'the Zealots', see Intr. xviii. Nothing is recorded of him.

Ἰούδας ὁ Ἰσκαριώτης] i.e. 'Judas the man of Kerioth' a village of Judah. According to the best MSS., in John **6.** 71, **13.** 26 Judas is called '*the son* of Simon Iscariot', whence some have identified the father of Judas with Simon Zelotes. Simon however was a very common name and there is no evidence to support this supposition.

5. The privilege of first hearing the message of salvation was accorded to the chosen people. Cf. Acts **13.** 46, **18.** 6. For the Samaritans see Intr. xxi.

9. **ζώνας**] 'purses', lit. 'girdles', because money was usually carried in a belt or attached to one.

10. **πήραν**] 'wallet' R.V., in A.V. 'scrip'.

ὑποδήματα] 'shoes' made of leather, to be distinguished from the common 'sandals' made of wood or rushes, which the Apostles were commanded to wear, Mark **6.** 9.

ῥάβδον] In Mark **6.** 8 a staff is expressly permitted. The explanation perhaps is that no special preparation (*μὴ κτήσησθε*) was allowed, not even the purchase of a staff: but that they might take a staff if they had one by them.

14. The dust of a heathen city was a defilement; so to shake off the dust from the feet implied that the city was to be considered as heathen.

16. φρόνιμοι] 'wise', i.e. 'prudent', not courting publicity.

ἀκέραιοι] 'harmless', i.e. 'simple' (R.V. margin), sincere.

17—42. General Instructions, not referring merely to this Mission.

17. προσέχετε *κ.τ.λ.*] This warning was repeated in Jerusalem during Holy Week. Cf. Luke **21.** 12, Mark **13.** 9—11.

συνέδρια] The local Courts, held in the synagogues of each city; cf. **5.** 22 note; though the supreme Sanhedrin in Jerusalem was probably included in the general term. See Intr. xiv. f.

18. αὐτοῖς] 'to them' R.V., in A.V. 'against them'.

19. This prophecy was abundantly fulfilled. Peter and John were brought before the Sanhedrin, Acts **4.** 3 etc.; the Apostles as a body were imprisoned and scourged, Acts **5.** 18 etc.; Stephen was tried and executed, Acts **6.** 12 etc.; a general persecution followed his death, Acts **8.** 1; Herod (Agrippa) the king killed James the brother of John and put Peter into prison, Acts **12.** 1, etc.; Paul and Silas were tried and scourged by the magistrates at Philippi, Acts **16.** 19 etc.; Paul was brought before Gallio at Corinth, Acts **18.** 12, etc., before the Sanhedrin, Acts **22.** 30, before Felix at Caesarea, Acts **24.** 1, etc., before Festus at Caesarea, Acts **25.** 6, etc., before Herod Agrippa the king, Acts **25.** 23 etc., finally before Nero.

μὴ μεριμνήσητε] Cf. **6.** 25 and 31 notes.

23. τὴν ἑτέραν] 'the next' R.V., in A.V. 'another'.

ἕως ἔλθῃ *κ.τ.λ.*] This prophecy was partly fulfilled at the destruction of Jerusalem which was a prominent feature in the establishment of Christ's Kingdom on earth; but is yet to be fulfilled in a more final sense at the Day of Judgment when Christ will reign over the Church triumphant in heaven.

25. Beelzebul is the form found in the Greek of the N.T. (see margin R.V.). In old Hebrew Beelzebul = 'Lord of the dwelling', in late Hebrew = 'Lord of dung', and is perhaps

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an offensive parody of Baalzebub 'the Lord of flies', the god of Ekron.

27. **ἐπὶ τῶν δωμάτων**] Proclamations are often made from the flat tops of Eastern houses.

28. **τὸν δυνάμενον** κ.τ.λ.] Probably = God, not, as some interpret, the devil, who has no power to cast into hell.

ἐν γεέννῃ] Cf. **5.** 22 note.

32. **ὁμολογήσει ἐν ἐμοί**] lit. 'shall make confession *in* me'.

35—7. Our Lord here borrows the words of Micah **7.** 6.

38. Christ's allusion to the cross as symbolical of suffering is prophetic of His death at the hands of the Romans, as crucifixion was not a Jewish punishment. Cf. **16.** 24, 25 where this passage is repeated.

39. The meaning is, 'He who selfishly seeks his own welfare, will lose eternal life: while he who gives up everything for Christ, without thought of self, will gain eternal life'. *ψυχήν* here = (1) the life of the present world, (2) the life of the world to come. Cf. **5.** 29 note.

41. **εἰς ὄνομα π.**] A Hebraism, meaning 'because he is a prophet'. For *εἰς* cf. **12.** 41.

42. **τῶν μικρῶν τούτων**] i.e. the disciples, who were as yet but babes in Christ.

CHAPTER XI.

THE ANSWER OF CHRIST TO THE DISCIPLES OF JOHN AND HIS TESTIMONY CONCERNING JOHN 2—15: PARABLE OF THE CHILDREN IN THE MARKET-PLACE 16—19: DENUNCIATION OF CHORAZIN, BETHSAIDA AND CAPERNAUM 20—24: THE REVELATION TO THE SIMPLE AND INVITATION TO THE HEAVY-LADEN 25—30.

2. **δεσμωτηρίῳ**] sc. the fortress of Machaerus on the East of the Dead Sea, where Herod Antipas had imprisoned John: cf. **14.** 1—12.

3. **ὁ ἐρχόμενος**] 'he that cometh' R.V., i.e. the Messiah.

5. Jesus means that such works are the fulfilment of prophecy about the Messiah (Is. **29.** 18, **35.** 5, **61.** 1) and are in themselves a witness of His divine mission.

6. **ὃς ἂν μὴ σκανδαλισθῇ**] 'whosoever shall find none occasion of stumbling' R.V.; in A.V. 'shall not be offended'. Cf. **5.** 29 note.

7. κάλαμον κ.τ.λ.] i.e. an unsteady and uncertain man.

8. ἠμφιεσμένον] Perf. Pass. of *ἀμφιέννυμι*. Note augmented preposition.

9. ἀλλὰ τί κ.τ.λ.] 'but wherefore went ye out? To see a prophet?' R.V.; in A.V. 'but what went ye out for to see? A prophet?'

11. ὁ μικρότερος] 'he that is but little' R.V., in margin 'lesser'; in A.V. 'least'. The meaning is, 'No greater man that John has ever been born; yet one far inferior to him personally would yet be "greater" and have a deeper insight into spiritual truth if a true member of Christ's Kingdom'.

12. The Kingdom which John preached is now present and enthusiastic disciples are pressing into it.

16. This parable is taken from the familiar sight of children playing at marriages or funerals. If the grammar be strictly pressed, the children who piped and wailed represent the Jews who complained both of the austerity of John and of the laxity of Christ. By the more usual interpretation the children who piped represent Jesus, those who wailed represent John, and those who would not play represent the Jews who would accept neither. Cf. Luke 7. 31—5.

17. ἐκόψασθε] lit. 'beat the breast', R.V. margin.

19. καὶ ἐδικαιώθη...ἔργων αὐτῆς] R.V. following ℵB has 'works', A.V. has 'children' from *τέκνων* the reading of CDLΔ, as in Luke 7. 35. With *ἔργων* the sense is, 'Divine wisdom is justified by the results'; with *τέκνων*, 'Divine wisdom is recognised as just by those instructed therein'. For the Aorist see 3. 17 note.

21. Bethsaida and Chorazin were at no great distance, but their exact position is doubtful. Just N. of the Lake was Bethsaida Julias, and some suppose this to have been the only town of the name; but see 14. 13 note.

23. μὴ...καταβήσῃ] 'shalt thou be exalted unto heaven? thou shalt go down unto Hades', R.V.: in A.V. 'which art exalted unto heaven shall be brought down to hell', from readings *ἡ...ὑψωθεῖσα...καταβιβασθήσῃ*. The Greek associations of 'Hades' make it equivalent to the lower world, and it is merely used here as opposed to heaven. The 'exaltation' would be that of pride and importance. Cf. 4. 13 note.

27. παρεδόθη] Cf. 3. 17 note.

28—30. These words are found in Matt. alone.

CHAPTER XII.

TEACHING OF CHRIST CONCERNING THE SABBATH AND HEALING OF THE MAN WITH A WITHERED HAND 1—13: WITHDRAWAL OF JESUS 14—21: HEALING OF THE BLIND AND DUMB DEMONIAC AND ANSWER OF CHRIST TO THE BLASPHEMY OF THE PHARISEES 22—37: THE PHARISEES SEEK A SIGN AND ARE REBUKED 38—45: HIS MOTHER AND BRETHREN SEEK FOR JESUS 46—50.

2. Plucking ears of corn on the Sabbath was unlawful by Pharisaic tradition, not by Mosaic Law.

3. This was when David came to Nob in his flight from Saul, and Ahimelech the high-priest gave him the shewbread: 1 Sam. 21. 6.

4. τοὺς ἄρτους τῆς προθέσεως] Twelve loaves, with pure frankincense laid on them, were set in two rows on the table in the Holy Place every Sabbath day.

6. μεῖζον] 'a greater thing', R.V. margin.

7. ἔλεος θέλω *κ.τ.λ.*] Cf. 9. 13 note.

12. ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν] This sums up Christ's teaching on observance of the Sabbath. He threw over entirely the rigid rules of the Jews: His disciples were to be guided not by ceremonial rules, but by their conscience, which could decide what was 'to do good'.

14. The Pharisees took counsel against Jesus because He was now in plain opposition to their system and faith.

18. ἠρέτισα] from **αἱρετίζω**. Neither *αἱρετίζω*, nor *ἐρίζω v.* 19, nor *τύφομαι v.* 20, is elsewhere found in N.T.

19, 20. Verse 19 refers to the quietness and retiring character of Jesus: verse 20 to His kindness and consideration for the morally and spiritually weak.

20. κατεάξει] a Hellenistic Future from *κατάγνυμι*, perhaps so spelt to distinguish it from Fut. of *κατάγω*.

ἕως ἄν...κρίσιν] i.e. until He makes His judgment finally triumphant.

21. ἐλπιοῦσιν] 'shall the G. hope' R.V.; in A.V. 'trust'. Note plural verb.

23. μήτι οὗτός ἐστιν] 'Is this really?' Cf. 7. 16 note. It seemed too good to be true.

24. ἐν] Cf. 9. 34 note. **Βεελζεβούλ**] Cf. 10. 25 note.

26. ἐφ' ἑαυτόν = *καθ' ἑαυτοῦ*.

ἐμερίσθη] Cf. 3. 17 note.

27. οἱ υἱοὶ ὑμῶν] Some of the Jews professed to cast out evil spirits. Whether they really did so or not does not affect Christ's argument against the Jews, who of course maintained the reality of their own exorcism.

29. 'The strong man' is Satan; 'his goods' are those whom he has got into his power. Christ first 'binds' Satan, i.e. limits his power, and then rescues his victims.

30. ὁ μὴ ὢν κ.τ.λ.] In the struggle between the powers of good and evil there can be no neutrality. To be inactive is to be on Satan's side. There is no contradiction between this and Luke 9. 50, 'he that is not against us is for us,' where the meaning is, that one who is doing good is on Christ's side, whatever may be his manner of doing it.

31. The Holy Spirit is the source of all that is good. Therefore knowingly and maliciously to call good evil is blasphemy against the Holy Spirit, and is an unpardonable sin, because, while such a state of mind exists, repentance is impossible. To attribute Christ's miracles of mercy to Satanic agency was dangerously near such blasphemy.

33. The meaning is, 'A good man's works are good: an evil man's works are evil: so either show that my works are evil or acknowledge me to be good'.

35. ἐκ τοῦ ἀγαθοῦ θησαυροῦ] 'out of his good treasure' R.V.; in A.V. 'out of the good treasure of his heart', *τῆς καρδίας* being added in some MSS.

36, 37. Note the distinction in the Greek between *ῥῆμα*, the spoken word, and *λόγος* the account given at the Last Judgment. A man will be acquitted or condemned in accordance with the account which he can render of his words (and deeds).

38. To a similar question Jesus gave a similar answer on another occasion, see **16.** 1—4.

40. κήτους] 'sea-monster' R.V. margin: not necessarily a whale.

41. εἰς τὸ κήρυγμα] Cf. **10.** 41 note.

42. The Queen of the South was the Queen of Sheba whose kingdom is identified with Abyssinia.

43—5. The immediate application of this parable was to the Jews. The devil of idolatry had been cast out at the Captivity: the heart of the nation had been swept and garnished, but it was empty of the Holy Spirit and so was re-occupied by other evil spirits of pride, hypocrisy, formalism

and unbelief. Like other parables this has also an application to individuals.

43. **ἀνύδρων τόπων**] 'waterless places' R.V. Evil spirits were believed by the Jews to wander in the deserts when not possessing men.

44. **σχολάζοντα**] lit. 'at leisure'. Cf. *v.* 30 note.

46. Probably the Pharisees had spread a report that Jesus was possessed by a devil, and His mother and brethren came to see after Him. Cf. **13.** 55 and Intr. xxiv. ff.

CHAPTER XIII.

PARABLE OF THE SOWER 1—23: OF THE TARES 24—30: OF THE MUSTARD-SEED 31, 32: OF THE LEAVEN 33—43: OF THE HIDDEN TREASURE 44: OF THE GOODLY PEARL 45, 46: OF THE DRAG-NET 47—50: THE HEAVENLY SCRIBE 51, 52: THE UNBELIEF OF CHRIST'S COUNTRYMEN 53—58.

1. **ἐκάθητο**] Cf. **5.** 1 note.

3. **ἐν παραβολαῖς**] A Parable (lit. 'a comparison') is a short story illustrating some spiritual truth from common life. It differs from a Simile, a Fable, a Myth, an Allegory, a Proverb, or a Metaphor. A Simile is a comparison introduced for picturesque effect, not to teach any new religious truth, like a Parable; e.g. **25.** 32. A Fable often transgresses the order of nature, animals speak etc., while a Parable does not. A Myth unconsciously mixes up the outward form and the inner meaning: an Allegory does the same consciously: a Parable keeps the form and the meaning separate. A Proverb is a short saying which may or may not have a figurative form: a Parable is longer and must have a figurative form. A Metaphor is merely the transferring to one idea a term which properly belongs to another, e.g. the reins of government.

The Parable of the Sower was probably the first spoken by Jesus.

ὁ σπείρων] Both here and in *v.* 8 R.V. inserts the definite article omitted in A.V.

4. **ἃ μὲν...ἄλλα δέ**] The use of the relative as a demonstrative is Hellenistic, cf. **21**, 35, **25.** 15.

5. **πετρώδη**] 'rocky' R.V. rather than 'stony' A.V. There was a thin layer of earth over the underlying rock.

9. Both here and in *v.* 43 R.V. omits 'to hear' after 'ears'.

11. τὰ μυστήρια] i.e. the inner teaching given only to the initiated, who when fully instructed are called *τέλειοι*, as in the Eleusinian mysteries; cf. **5.** 48, **19.** 21.

12. ὅστις γάρ *κ.τ.λ.*] He whose mind is open to receive spiritual truths will learn more from parables: he who has no spiritual insight will gradually lose his power of gaining it.

13. ὅτι βλέποντες οὐ βλέπουσιν *κ.τ.λ.*] The Jews by their own sins had brought on themselves blindness and hardness of heart, so that now they could not receive Christ's teaching.

15. ἐπιστρέψωσιν] 'should turn again' R.V.; in A.V. 'should be converted'.

ἰάσομαι] Note Fut. Ind. following Aor. Subj. after *μή ποτε*. The change of construction probably reflects a change of meaning, 'and then I should heal them', indicating the result. Even in classical Greek a Fut. Indic. is sometimes, though rarely, found after *μή, ὅπως, ὅφρα*: in N. T. after *ἵνα*.

19. ὁ σπαρείς] 'he that was sown' R.V.; in A.V. 'he that received the seed'.

22. μέριμνα] Cf. **6.** 25 note. **τοῦ αἰῶνος**, lit. 'of the age' R.V. margin.

24. The Parable of the Tares is peculiar to St Matthew.

25. ζιζάνια] 'darnel' R.V. margin, a kind of weed very similar to wheat while it is yet young.

ἐπέσπειρεν] Note the preposition, 'sowed also' R.V.

30. So in the Church there will be evil men mingled with the good till the end of the world. Cf. **22.** 10.

32. μικρότερον] 'less' R.V.: in A.V. 'least': it means less than other seeds usually sown by the husbandman. So the founding of Christianity was less ostentatious than that of other religions. Cf. **11.** 11, **17.** 20.

33. Elsewhere leaven is a symbol of evil. Here it represents the subtle influence of the Gospel penetrating and changing society. Cf. **16.** 12 note.

σάτα] The seah was a Hebrew measure containing nearly $1\frac{1}{2}$ pecks.

35. διὰ τοῦ προφήτου] sc. Asaph the Seer, author of Ps. **78.**

ἐρεύξομαι] See L. and S.

36. ἀφείς] 'he left' R.V.: in A.V. 'Jesus sent away'.

39. συντέλεια αἰῶνος] 'completion of the age', a phrase used only by St Matthew. Originally *αἰών* meant 'a lifetime'

or any limited period; in this connexion it is 'an epoch' or 'age' of the world. Cf. **24.** 3, **28.** 20. See L. and S.

41. **τὴν ἀνομίαν**] 'lawlessness'. Cf. **6.** 14, **24.** 12 notes, **7.** 23, **23.** 28.

42. **τὴν κάμινον τοῦ πυρός**] Cf. Dan. 3. 6.

44—50. The Parables of the Hidden Treasure, of the Goodly Pearl, and of the Drag-net are all peculiar to St Matthew.

44. The practice of burying treasure was common enough in an unsettled country where banking was unknown.

46. **πέπρακεν**] 'at once sells'. The Perf. denotes his immediate action as well as the abiding result.

47. **σαγήνῃ**] 'drag-net' or 'seine' (a word derived from *σαγήνη*). This parable repeats the lesson of the Tares, *v.* 30 note; though here stress is laid on the first ingathering of the bad with the good, rather than on their continued growth side by side.

52. The Heavenly Scribe is peculiar to St Matthew. Just as the Jewish Scribes were carefully instructed in all things pertaining to the Law, so must be the Christian teachers in the mysteries of the Kingdom. See Intr. xix.

καινὰ καὶ παλαιά] i.e. the teaching of the O.T. supplemented by the new doctrine of Christ.

53. **μετῆρεν**] (*μεταίρω*) 'he departed': in N. T. only here and **19.** 1. This meaning seems to arise from the omission of *στόλον* 'to start an expedition'. Cf. *ὑπάγειν*, *παράγειν* used intransitively, **4.** 10 note.

54. **πατρίδα**] sc. Nazareth. Capernaum is called 'His own city' from His residence there.

55. **οἱ ἀδελφοί**] On their identity see Intr. xxiv. ff.

CHAPTER XIV.

THE MURDER OF JOHN THE BAPTIST BY HEROD 1—12: THE FEEDING OF THE FIVE THOUSAND 13—21: JESUS WALKETH ON THE SEA 23—33: MIRACLES OF HEALING AT GENNESARET 34—6.

1. **Ἡρῴδης**] i.e. Herod Antipas. See Intr. xxiii. f.

2. **αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ**] 'do these powers work in him' R.V.

3. **ἐν φυλακῇ**] at Machaerus: cf. **11.** 2 note.

Ἡρῳδιάδα] daughter of Aristobulus, son of Herod the Great; so she was niece both of Herod Antipas and of her first husband Philip, who must be distinguished from Philip the Tetrarch. See Intr. xxiii. f.

4. οὐκ ἔξεστιν κ.τ.λ.] It was not lawful because (1) the husband of Herodias was living, (2) Herod's wife, the daughter of Aretas king of Arabia, was living, (3) by the Mosaic law the marriage of uncle and niece was forbidden.

6. γενεσίοις δὲ γενομένοις] Dative of time: *γενέσια* strictly ='a birthday festival'.

The daughter's name was Salome. She afterwards married her uncle Philip the Tetrarch.

8. προβιβασθεῖσα] 'being put forward', R.V.: in A.V. 'being before instructed'. A 'charger' is a kind of dish.

9. ὁ βασιλεύς] Herod Antipas was 'king' only by courtesy. He had vainly tried to gain the title from the Roman Emperor.

13. The feeding of the Five Thousand is the only miracle recorded by all four Evangelists. The site of the miracle is doubtful. St John, **6.** 23, speaks of Tiberias, a city to the S.W. of the Lake, as 'nigh unto the place'; and St Luke **9.** 10 calls it 'a desert place belonging to a city called Bethsaida'. So this Bethsaida probably lay N. of Tiberias and S. of Capernaum.

15. ὀψίας δὲ γενομένης] Cf. *v.* 23. According to Hebrew reckoning there were two evenings, (1) probably from the ninth hour 3.0 P.M. till sunset, (2) after sunset.

19. ἀνακλιθῆναι ἐπὶ τοῦ χόρτου] There may have been patches of grass here and there, for St Mark tells us that they sat down 'in companies', suggesting to him the idea of beds laid out in a garden. For *χόρτος* see **6.** 30 note.

20. καὶ ἦραν κ.τ.λ.] 'and they took up that which remained over of the broken pieces', R.V. so too in **15.** 37, i.e. of the loaves broken by Christ and distributed to the people.

δώδεκα κοφίνους] Jews, when travelling, usually carried a basket or box (cophinus) for food and a bundle of hay for bedding. Cf. Juv. Sat. **3.** 14 *Judaeis quorum cophinus foenumque supellex.* The twelve baskets were doubtless those of the twelve Apostles.

In the feeding of the Four Thousand the fragments were collected in seven *σπυρίδες* (spelt in some MSS. *σφυρίδες*), probably fishermen's baskets of larger size; **15.** 37. It was in a *σπυρίς* that St Paul was let down from the wall of Damascus; Acts **9.** 25.

23. τὸ ὄρος] Cf. **5.** 1, **15.** 29.

24. βασανιζόμενον] 'distressed', R.V. Cf. **4.** 24 note. R.V. translates the words in the margin of the text and places 'was many furlongs distant from the land' in the margin.

25. τετάρτῃ δὲ φυλακῇ] The fourth watch by Roman reckoning, which the Jews had adopted, was from 3.0 to 6.0 A.M.: the night being divided into four watches, roughly calculated from 6.0 P.M. to 6.0 A.M.

26. φάντασμα] 'an apparition' R.V.

30. τὸν ἄνεμον] Some MSS. add *ἰσχυρόν*, 'strong' R.V. margin, in A.V. 'boisterous'.

31. εἰς τί] Cf. **ἵνα τί 27.** 46. **ἐδίστασας** only occurs here and **28.** 17 in N.T.

33. θεοῦ υἱὸς εἶ] Satan and an evil spirit (**4.** 3 and **8.** 29) had applied this title to Jesus, but it is not before recorded as used by man. The definite article is not found here as it is in **16.** 16.

34. Gennesaret was a district on the W. of the lake, which was sometimes called the Lake of Gennesaret. The part crossed may have been the bay between Tiberias and Capernaum.

CHAPTER XV.

THE TEACHING OF CHRIST CONCERNING MORAL AND CEREMONIAL DEFILEMENT 1—20: HEALING OF THE CANAANITE WOMAN'S DAUGHTER AND OF MANY OTHERS 21—31: FEEDING OF THE FOUR THOUSAND 32—39.

2. τὴν παράδοσιν τῶν πρεσβυτέρων] See Intr. xviii. The rules with regard to ceremonial defilement were very numerous and precise.

3. διὰ τὴν παράδοσιν] 'because of' R.V.: also in *v.* 6.

5. Δῶρον] i.e. set aside for sacred purposes. This however was merely a formula, as the property need not in reality be given at all. R. V. translates, 'That wherewith thou mightest have been profited by me is given *to God;* he shall not honour his father': cf. A.V.

οὐ μή] with fut. ind. is merely a strong denial in Hell. Gr., like *οὐ μή* with subj. **Cf. 16. 22, 26.** 35.

8. R. V. omits 'draweth nigh unto me with their mouth, and'.

12. **οἶδας**] In Hellenistic Greek *οἶδα* is usually conjugated *οἶδας, οἶδε, οἴδαμεν, οἴδατε, οἴδασι.*

14. **τυφλοί εἰσιν ὁδηγοί**] 'blind guides' R.V.; in A.V. 'blind leaders of the blind'.

βόθυνον] 'a pit'. Unprotected wells, quarries etc. were common in Palestine.

16. **ἀκμήν**] 'even yet', not elsewhere in the N.T.

20. **ἀνίπτοις**] i.e. without ceremonial purification.

22. The woman is called a Syrophenician by St Mark, **7.** 26. Canaan = *lowland country* originally included the whole coast of Palestine from Sidon to Gaza. The woman was a Gentile ('Ελλην*ίς*, Mark).

24. The personal ministry of Christ, like that of the Apostles (cf. **10.** 5—6), was in the first instance offered to the Jews.

27. **καὶ γάρ**] 'for even' R.V. Her meaning is, 'Quite true: still you may show mercy on us, for even', etc.

33. **ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι**] 'so many loaves in a desert place' R.V.

χορτάσαι] Cf. **5.** 6 note.

37. **σφυρίδας**] Cf. **14.** 20 note.

39. **τὸ πλοῖον**] 'the boat', R.V. Our Lord had a boat in attendance on Him. It probably belonged to one of the Apostles.

Μαγαδάν] 'Magadan' R.V.: in A.V. Magdala, a town on the W. of the Lake, about half-way between Tiberias and Capernaum, probably the home of Mary Magdalene.

CHAPTER XVI.

THE PHARISEES AND SADDUCEES ASK FOR A SIGN 1—4: THE LEAVEN OF THE PHARISEES AND SADDUCEES 5—12: PETER'S CONFESSION AND CHRIST'S BLESSING 13—20: JESUS FORETELLETH HIS DEATH, REBUKETH PETER, ADMONISHETH HIS DISCIPLES 21—28.

1. That two parties, so hostile as Pharisees and Sadducees, should unite in 'tempting' Jesus, proves the general alarm at this new teaching. Cf. **22.** 16 note.

The Jews commonly believed that a sign from heaven, e.g. the descent of fire at the prayer of Elijah, could not be produced by magic or by Satanic agency, but only by divine interposition. Cf. **12.** 38.

2, 3. ὀψίας...οὐ δύνασθε] This passage is not found in some ancient MSS., but internal evidence is strongly in its favour.

3. 'The signs of the times' should have shown them that the Messiah was come.

4. Christ gave a similar answer once before; cf. **12.** 39, 40.

7. λέγοντες ὅτι κ.τ.λ.] 'Saying, We took no bread' R.V. In Hellenistic Greek *ὅτι* is used before *Oratio Recta*, merely indicating a quotation.

11. προσέχετε δέ] 'But beware' R.V.; in A.V. 'that ye should beware of', from reading *ὑμῖν προσέχειν*.

12. The metaphor of the 'leaven' depends on its penetrating qualities. Cf. **13.** 33 note.

13. Caesarea Philippi was at the extreme north of Palestine, near the eastern source of the Jordan. Its name had been changed from Paneas to Caesarea by Philip the Tetrarch, and Philippi was added to distinguish it from the better known Caesarea Stratonis on the coast of Samaria. This was the most northern point reached by Jesus.

τίνα κ.τ.λ.] 'Who do men say that the Son of man is?' R.V. Cf. A.V.

16. Peter declares Jesus to be not only the Messiah, but divine. The Jews expected a human Messiah. Cf. **14.** 33.

17. Bar-Jonah = 'Son of Jonah' (or John). Cf. Bartholomew, etc.

18. Πέτρος...πέτρᾳ] There are two principal interpretations of this much-disputed passage. (1) *πέτρᾳ* is referred to Peter himself, who took a leading part in establishing the Church which was 'built upon the foundation of the Apostles and Prophets', Eph. **2.** 20. (2) *πέτρᾳ* is referred to the doctrine of Christ's Divinity which Peter had just confessed, or to Christ Himself. The supporters of (2) emphasise the distinction between *Πέτρος* 'a stone', and *πέτρα* 'a rock'. In any case the play upon the words cannot be ignored.

μου τὴν ἐκκλησίαν] In the Gospels *ἐκκλησία* occurs only here and below **18.** 17. Both passages imply an organised body.

πύλαι ᾅδου] 'gates of Hades' R.V. 'Hades', properly the Greek god of the lower world, often means the place of departed spirits. So the 'gates of Hades' is a poetical phrase for either (1) the prison of death (cf. 2 Pet. **3.** 19) which 'shall have no power to retain the members of Christ's

Church' (S. C.), or (2) the power of death, i.e. 'the Church shall never die' (C. G. T.). Cf. 22. 43 note.

19. **τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν** *κ.τ.λ.*] The key was the symbol of authority formally delivered to a Scribe among the Jews when he received authority to teach. Cf. 23. 13. The kingdom of heaven is here the Church of Christ. 'To bind' and 'to loose' are Hebrew terms for 'to forbid' and 'to allow'. The meaning therefore is that Christ gives Peter formal authority to decide on questions ceremonial or moral affecting the Church. Being under the guidance of the Holy Spirit, such decisions would be ratified by divine authority. In 18. 18, a similar commission was given to all the Apostles. See Intr. xx.

ἔσται δεδεμένον] more emphatic than the simple Future, 'shall be instantly bound and shall remain so'. Intr. xxviii.

21. **ἀποκταν θῆναι**] Attic Greek prefers *θνήσκω* to the passive of *ἀποκτείνω*.

22. **ἵλεώς σοι, κύριε**] '*God* have mercy on thee, Lord' R.V. margin. The phrase is elliptical, *θεὸς γένοιτο* or some such words being omitted. The expression is probably colloquial, and the general meaning is given by 'Be it far from thee, Lord' R.V. and A.V.

οὐ μὴ ἔσται] Cf. 15. 5 note.

23. **Σατανᾶ**] Peter was playing the part of an 'Adversary' in attempting to turn Jesus aside from obedience to God's will.

24, 25. See 10. 38, 39 notes, where this passage previously occurs.

26. **τὴν δὲ ψυχὴν α. ζ.**] 'and forfeit his life' R.V.

28. **τὸν υἱὸν τ. ἀ. ἐρχόμενον** *κ.τ.λ.*] It is best to refer this to the destruction of Jerusalem by Titus A.D. 70, when it became manifest that no other Messiah could be hoped for, and 'Christ's kingdom' was visibly established, to last until the Day of Judgment, spoken of in *v.* 27. Others understand this 'coming of Christ' as fulfilled either (1) at the Transfiguration, or (2) at the Great Pentecost. Cf. 24, Introductory note.

CHAPTER XVII.

THE TRANSFIGURATION 1—13: HEALING OF THE LUNATIC CHILD 14—21: CHRIST FORETELLETH HIS PASSION 22, 23: MIRACLE OF THE FISH AND THE TRIBUTE-MONEY 24—7.

1. The same three Apostles were His selected companions at the raising of the daughter of Jairus and at the agony in Gethsemane.

ὄρος] The tradition which names Mt Tabor as the scene of the Transfiguration is improbable, because the summit of Tabor was occupied by a fortress. It was more likely Hermon, a snow-capped mountain near Caesarea Philippi.

2. ὡς ὁ ἥλιος] The Transfiguration seems to have taken place at night, Luke 9. 32 and 37.

3. Moses was the representative of the Legal, Elijah of the Prophetical Dispensation. They were speaking of His Passion, Luke 9. 31.

4. σκηνάς] 'booths' R.V. margin, in which they might dwell. Mark 9. 6 adds, 'For he wist not what to say; for they were sore afraid'.

5. φωνή] Cf. 3. 17 note.

9. τὸ ὅραμα] lit. 'the thing seen'.

11. ἀποκαταστήσει] This 'restoration' was not, as the Jews expected, of the visible glories of the Temple and the Kingdom, but a moral restoration by the preaching of repentance.

15. σεληνιάζεται] Cf. 4. 24 note.

κακῶς ἔχει] 'suffereth grievously' R.V., from reading *κακῶς πάσχει*.

20. τὴν ὀλιγοπιστίαν ὑμῶν] 'your little faith' R.V.: 'your unbelief' A.V., from v. l. *ἀπιστίαν*.

ἐὰν ἔχητε κ.τ.λ.] A grain of mustard seed was proverbial for something very small, cf. 13. 32; 'to remove mountains' was proverbial for 'to overcome difficulties'. So the meaning is, 'A very little faith would enable you to do very great things'. Cf. 5. 29 note, 21. 21.

21. R.V. with W. and H. omits this verse, following ℵ*B: A.V. inserts it with ℵ^a, all other uncial MSS. and every cursive MS. but one. The sense is 'such exercise of power can only be the result of prayer and fasting'. See Intr. xxx. footnote.

24—7. The incident of the Tribute-money is peculiar to St Matthew.

24. τὰ δίδραχμα] This was the Temple-tribute of a half-shekel collected from every adult Jew, and the nearest equivalent in Greek money was the two-drachma piece, then worth about 1*s*. 6*d*. The shekel is valued at about 2*s*. 8*d*.

25. προέφθασεν αὐτόν] 'spake first to him' R.V., i.e. before Peter could tell Jesus about the incident.

κῆνσον = *censum*. For other Latin words see Intr. xxvii.

26. This tax was for God's service. Therefore Jesus, as the Son of God, was free.

27. **στατῆρα**] The Stater or Tetradrachm was a silver coin worth about a shekel.

CHAPTER XVIII.

CHRIST TEACHETH HUMILITY BY THE EXAMPLE OF A LITTLE CHILD 1—14: CONCERNING OFFENCES AND FORGIVENESS 15—22: PARABLE OF THE KING WHO TOOK ACCOUNT OF HIS SERVANTS 23—35.

1. **μείζων**] sc. *τῶν ἄλλων*, lit. 'greater than the rest': *μέγιστος* would imply three grades or more, *μείζων* only two.

4. Compare **5.** 3 and 5, 'Blessed are the poor in spirit', and 'Blessed are the meek'.

6. **μύλος ὀνικός**] 'a mill-stone turned by an ass' R.V. margin, as distinguished from the smaller mill-stone worked by hand.

8, 9. This is Christ's way of saying that anything, however dear, must be sacrificed, if it be a hindrance to true religion. Cf. **5.** 29 note.

10. **οἱ ἄγγελοι αὐτῶν** *κ.τ.λ.*] This passage seems to sanction the belief in guardian angels; those watching over little children being in some special sense in God's presence.

11. This verse is omitted in R.V. as well as by W. and H.

15. **ἁμαρτήσῃ**] 'sin' R.V.: in A.V. 'trespass'. Cf. **6.** 14 note.

17. **τῇ ἐκκλησίᾳ**] 'the congregation' R.V. margin. Cf. **16.** 18 note. The early Christian Church was organised in part on the model of the Jewish Synagogue.

ὥσπερ ὁ ἐθνικός *κ.τ.λ.*] 'as the Gentile and the publican' R.V.: i.e. should not be admitted to social intercourse.

18. **ὅσα ἐὰν...οὐρανῷ**] Cf. **16.** 19 note.

21. **ποσάκις** *κ.τ.λ.*] The Rabbis ruled that no one should ask forgiveness more than thrice. Peter's question shows that his mind had not yet grasped the spirit of Christian forgiveness.

22. 'Seventy times seven' means an indefinite number of times.

23. **βασιλεῖ...δούλων**] The parable seems to represent an Oriental despot to whom all his subjects, even governors of provinces, are 'servants'.

24. **μυρίων ταλάντων**] The Attic talent = £243. 15*s.* 0*d.* is probably meant: so 10,000 talents = nearly £2,500,000. Even if the revenue of a province were meant the sum would be enormous, and probably represents the hopeless burden of sin which no unaided effort of the sinner could remove. The Jewish talent of silver = £406. 5*s.* 0*d.*

27. **δάνιον**] in Attic Greek *δάνειον*.

28. **ἑκατὸν δηνάρια**] The Roman denarius = 8½*d.*: so 100 denarii = about £3. 10*s.* 0*d.* Cf. **20.** 2.

34. **βασανισταῖς**] In the East torture is sometimes applied to debtors to compel them to reveal secret hoards of money. See L. and S.

35. R.V. with W. and H. omits 'their trespasses' found at the end of the verse in A.V.

CHAPTER XIX.

CHRIST HEALETH THE SICK 1, 2: TEACHETH CONCERNING MARRIAGE 3—12: BLESSETH LITTLE CHILDREN 13—15: 'THE GREAT REFUSAL' 16—26: THE REWARD OF THE DISCIPLES 27—30.

1. **μετῆρεν**] Cf. **13.** 53 note. This is the end of Christ's ministry in Galilee, as recorded in N.T.

τὰ ὅρια *κ.τ.λ.*] i.e. Jesus travelled to Judaea through Peraea. No part of Judaea itself lies East of the Jordan.

3. **κατὰ πᾶσαν αἰτίαν**] Among the Jews the school of Hillel allowed divorce for the most trivial reasons, the school of Shammai was much more strict. The Pharisees wished to embroil Jesus with one party or the other.

4. **ἀπ' ἀρχῆς**] Christ goes back beyond the Law of Moses to the original ordinance of God.

10. **ἡ αἰτία**] 'the case', R.V. and A.V. Others interpret *αἰτία* as in *v.* 3.

13. **παιδία**] St Luke calls them *βρέφη* 'infants'. Such a blessing countenances infant baptism.

14. **τοιούτων**] sc. the pure, the humble, the simple: cf. **5.** 3, 5, 8.

16. **εἷς**] = *τις*. Cf. **8.** 19 note.

τί ἀγαθὸν ποιήσω *κ.τ.λ.*] To earn eternal life by external acts was a characteristically Jewish idea.

16, 17. R.V. omits 'good' before 'Master' in 16, and in 17 reads 'Why askest thou me concerning that which is good? one there is who is good: but if...'. A.V. translates T. R. Διδάσκαλε ἀγαθέ,.....Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

18. **ποίας**;] lit. 'what sort of commandments', those of Moses or of the Elders?

20. R.V. with W. and H. omits 'from my youth up'.

21. **τέλειος**] Cf. **13.** 11 note.

24. The camel was the largest animal known to the Jews, the eye of a needle was the smallest orifice. So the phrase expresses vividly something impossible by any ordinary means. Cf. **5.** 29, **17.** 20, **23.** 24 notes. It is hardly necessary to notice the invention of a word *κάμιλον* (for *κάμηλον*) 'a thick rope', or of a small gate in Jerusalem called 'the needle's eye'. Both lack authority and would greatly weaken the sense.

28. **παλιγγενεσίᾳ**] lit. 'new birth': either (1) 'the restoration of all things' Acts **3.** 21 at the second coming of Christ: or (2) the spiritual kingdom of Christ on earth. If the former be meant, the promise to the Apostles is illustrated by Rev. **3.** 21, **20.** 4; if the latter, the promise refers to their authority in the Church after the Ascension. So St Paul Gal. **6.** 16 speaks of the Church as 'the Israel of God'.

29. **πολλαπλασίονα**] 'manifold' R.V. margin: v. l. *ἑκατονταπλασίονα* 'a hundred-fold' R.V.

The meaning of this is illustrated by **12.** 50. All Christians become members of one great family.

30. This verse is the text of the following parable. Cf. **20.** 16.

CHAPTER XX.

PARABLE OF THE LABOURERS IN THE VINEYARD 1—16: CHRIST FORETELLETH HIS PASSION 17—19: ANSWERETH THE REQUEST OF THE MOTHER OF ZEBEDEE'S CHILDREN 20—28: HEALETH TWO BLIND MEN AT JERICHO 29—34.

1—16. The best interpretation of this difficult parable is as follows. The Vineyard is God's world; the payment of the Labourers in the evening represents the Last Judgment; the denarius is Life Eternal; the Lord of the vineyard is God; the steward is Christ. The parable teaches that Life Eternal is not earned either by priority in time or by the *amount* of work done—that depends largely on circumstances—but is the free gift of God to all who make the best of such opportunities

as are given to them. The lesson was needed to prevent the Apostles becoming vainglorious as being the first workers in Christ's vineyard. The parable may also be applied nationally to Jews and Gentiles, individually to any workers for Christ who can be compared as '*called first and last*'. Compare the teaching of the Parable of the Talents **25.** 23 note.

1. **ἅμα πρωΐ**] i.e. about 6.0 a.m.: the third hour being 9.0 a.m. and so on.

2. **ἐκ δηναρίου**] A denarius ($8\frac{1}{2}d.$) was the ordinary wages of a day-labourer at this time. **ἐκ** denotes the origin or basis of the contract.

7. R.V. with W. and H. omits from the end, 'and whatsoever is right that shall ye receive'. Note that the men were willing to work but had had no opportunity.

12. **τὸ βάρος κ.τ.λ.**] 'the burden of the day and the scorching heat' R.V. **καύσων**] lit. 'hot wind'.

13. **δηναρίου**] Gen. of Price.

15. 'Is thine eye evil?' i.e. 'Art thou envious?'

16. R.V. with W. and H. omits from the end, 'for many be called but few chosen', which occurs **22.** 14.

20. The mother of Zebedee's children was Salome. Cf. **27.** 56 and Mark **15.** 40.

22. **τὸ ποτήριον**] 'the cup' sc. of suffering and death. Cf. **26.** 39.
R.V. with W. and H. omits 'and to be baptised with the baptism that I am baptised with', and also the corresponding phrase in *v.* 23. The words are genuine in Mark **10.** 38, 39.

28. **λύτρον**] lit. 'something paid to release a person from captivity'. Christ redeems man from the captivity of sin.

29. Jericho was about 17 miles N.E. of Jerusalem. After its destruction by Joshua it had been rebuilt by Hiel the Bethelite in the days of Ahab. St Mark mentions only one blind man Bartimaeus: St Luke says that the miracle occurred as Christ was entering Jericho, St Matthew and St Mark as He was leaving it. Such discrepancies in minor details are commonly found in independent narratives of the same event.

32. **τί θέλετε ποιήσω;**] Cf. **4.** 3 note, **27.** 21.

34. St Matt. alone mentions that Jesus touched their eyes.

CHAPTER XXI.

CHRIST'S ROYAL ENTRY INTO JERUSALEM 1—11; HE CLEANSETH THE TEMPLE 12—16; CURSETH THE BARREN FIG-TREE 17—22; PUTTETH TO SILENCE THE CHIEF PRIESTS 23—27; PARABLE OF THE TWO SONS 28—32; PARABLE OF THE WICKED HUSBANDMEN 33—46.

Many difficulties beset the chronology of Holy Week. The following scheme seems on the whole most satisfactory. Note throughout that legally the Jewish day began after sunset of the preceding day.

Friday	Nisan	8.	Jesus arrived at Bethany.
Saturday The Sabbath	,,	9.	The Supper in the house of 'Simon the leper'.
'Palm' Sunday	,,	10.	The Royal Entry into Jerusalem. Jesus entered the Temple, looked round upon all things and returned to Bethany in the evening.
Monday	,,	11.	Jesus on His way to Jerusalem cursed the barren fig-tree: He cleansed the Temple, where the children again flocked round Him with 'Hosannas', healed many and returned to Bethany.
Tuesday	,,	12.	On the road to the city in the early morning the disciples noticed the fig-tree withered away. Jesus taught in the Temple till afternoon, answering questions about the tribute to Caesar, the Resurrection, and the greatest commandment. In the evening on the Mt of Olives He spoke to the disciples of the fall of Jerusalem and the second Advent, and uttered His last parables.
Wednesday	,,	13.	Meeting of the Sanhedrin and treachery of Judas. Jesus remained at Bethany.
'Maundy[1]' Thursday		14.	In the morning Jesus sent the disciples to prepare a room for

[1] 'Maundy' is corrupted from *Mandatum*. On this day Jesus said 'A new commandment I give unto you', John 13. 34.

		the Last Supper. In the evening He joined them and at the Supper instituted the Holy Communion. After Supper they went out to the Mt of Olives. Here were spoken the discourses John **15—17**. Then followed the agony in Gethsemane and just before midnight the arrest under the direction of Judas.
'Good' Friday	Nisan 15.	Between midnight and about 9.0 a.m. Jesus went through six examinations and trials, (1) before Annas, (2) a preliminary examination before Caiaphas, (3) a formal meeting of the Sanhedrin, (4) before Pilate, (5) before Herod Antipas, (6) before Pilate again.

In the above scheme the 'six days before the Passover' of John **12**. 1 are reckoned from Nisan 8—13 both inclusive (see S. C. Matt. **21**. 1), Nisan 14, Maundy Thursday, being the 'first day of unleavened bread when they killed the Passover' Mark **14**. 12. A full discussion of this and other theories is precluded by space, but it may be mentioned that some consider the Crucifixion to have fallen on Thursday Nisan 14; others that the Royal Entry was on the Monday not the Sunday; others that Good Friday was Nisan 14.

7. **ἐπεκάθισεν**] 'he sat' R.V.; in A.V. 'they set him', from *ἐπεκάθισαν*.

8. **ὁ δὲ πλεῖστος ὄχλος**] 'and the most part of the multitude' R.V.

τὰ ἱμάτια] i.e. their outer garment, as distinguished from the inner tunic (*χιτών*).

9. **Ὡσαννά**] a Hebrew word used in Ps. **118**. 25, where it is rendered 'save now'. The cry of the people here is probably one of salutation, 'Salvation *or* Hail to the Son of David'.

ἐν τοῖς ὑψίστοις] i.e. in Heaven. Cf. Luke **2**. 14 'Glory to God in the highest'.

10. **ἐσείσθη**] 'was stirred' R.V., as though by an earthquake.

12. This cleansing of the Temple is to be distinguished from that narrated by St John **2**. 13—17 at the beginning of Christ's ministry. The various offerings and victims required

in the Jewish ritual were sold in the Court of the Gentiles, where too sat those who changed the Roman or Greek coinage current in Palestine into the half-shekels in which the Temple-tribute was paid.

13. λῃστῶν] 'robbers' R.V. The noise and confusion of the market made the Court like a cave full of brigands quarrelling over their booty.

15. The incident of the children's praise is peculiar to St Matthew.

16. κατηρτίσω αἶνον] Christ quotes from the LXX. of Ps. 8. 2. The Hebrew is translated 'hast thou established strength' R.V. of O.T.

19. The incident of the Fig-tree was a parable as well as a miracle. There is a species of fig-tree which bears fruit and leaves together in very early spring, whereas the common fig-tree would not even have leaves so early as the Passover. One of the former sort must be here meant. If there were leaves fruit might also be expected. The parable is therefore directed against those who make fair professions but do no good works. Primarily the Jews were intended (cf. 'whited sepulchres' **23.** 27), and the withering of the tree was a prophecy in symbol of the impending destruction of Jerusalem; but there is contained a warning to all.

μίαν] may here be 'a single' R.V. margin, and so conspicuous: but the word often merely = τις indefinite, so that this cannot be pressed. Cf. **8.** 19.

ἐξηράνθη] from ξηραίνω. The disciples did not notice the withering until the next day; Mark **11.** 20.

20. πῶς παραχρῆμα κ.τ.λ.] 'how did the fig-tree immediately wither away?' R.V.

21. διακριθῆτε] 'doubt', lit. 'be separated' or 'divided'. The word seems to imply the loss of strength from a want of union.

τῷ ὄρει κ.τ.λ.] Cf. **17.** 20 note.

23. οἱ πρεσβύτεροι] 'The elders' would include the leading Rabbis and other members of the Sanhedrin who were not ἀρχιερεῖς. Both together constituted an official deputation from the Sanhedrin, who had taken counsel how they might destroy Him. Cf. Luke **19.** 47, **20.** 1.

τίς σοι ἔδωκεν κ.τ.λ.] Among the Jews no one was allowed to come forward as a teacher, except those duly authorised; **16.** 19 note and Intr. xix. f.

25. The Sanhedrin had sent a similar deputation to enquire into the authority of John's teaching; John 1. 19.

διὰ τί *κ.τ.λ.*] John had borne witness to the divine mission of Jesus.

28—32. The parable of the two sons is peculiar to St Matthew.

31. προάγουσιν ὑμᾶς] The Jews, though disobedient, are still sons, and the door of the kingdom of heaven is still open to them.

33. In the Parable of the Wicked Husbandmen, the Vineyard planted and fenced is Israel the peculiar people, the Householder is God, the husbandmen are the Pharisees and other spiritual leaders of the Jews, the servants are the Prophets, the Son is Jesus Christ. The imagery of the Vineyard seems taken from Is. 5. 1, 2.

πύργον] The tower was for the guardians of the Vineyard.

ἐξέδετο] in Attic *ἐξέδοτο*. The practice of thus letting out land, a proportion of the produce to be paid as rent, has been common in many countries. Modern writers call it *metayer* tenancy.

35. ὃν μὲν...ὃν δέ] Cf. 13. 4 note.

ἔδειραν] 'beat': in Attic Greek *δέρειν* = 'to flay'.

37. ἐντραπήσονται] For *ἐντρέπειν* see L. and S.

41. λέγουσιν] sc. the hearers of the parable.

κακοὺς κακῶς ἀπολέσει αὐτούς] 'he will miserably destroy those miserable men' R.V.

42. λίθον *κ.τ.λ.*] The 'stone' originally represented the Jewish nation cast into captivity and then restored. Christ applies the metaphor to Himself rejected by the Jews, but made the head corner-stone of the Church.

44. ὁ πεσὼν...λικμήσει αὐτόν] The passage is an adaptation of Is. 8. 14, 15. Jesus was a stumbling-block and a rock of offence to the Jews, who suffered loss by rejecting Him. But for those who remained obstinately impenitent until the second coming of Christ there would be in store a far more grievous fate.

λικμήσει αὐτόν] 'it will scatter him as dust' R.V. See L. and S.

'Some authorities omit verse 44' R.V. margin.

CHAPTER XXII.

THE PARABLE OF THE MARRIAGE-FEAST AND THE WEDDING-GARMENT 1—14: CHRIST'S TEACHING CONCERNING TRIBUTE TO CAESAR 15—22: HIS ANSWER TO THE SADDUCEES 23—33: HIS ANSWER TO THE LAWYER 34—40: HE PUTTETH TO SILENCE THE PHARISEES 41—46.

1. The Parable of the Marriage-Feast of the King's Son is peculiar to St Matthew, though it is similar to the Parable of the Great Supper narrated by St Luke in another context: Luke **14.** 16—24. Here the King is God: the marriage of the Son is the union of Christ and His Church: those first invited are the Jews: their punishment is the destruction of Jerusalem: the servants are the Apostles: those gathered in by them are members of the Christian Church.

2. **γάμους**] 'a marriage-feast' R.V., cf. **25.** 10. For the Church represented as the Bride of Christ see Eph. **5.** 23 ff., Rev. **19.** 7—9, **21.** 2, 9.

7. **ἐνέπρησεν**] Note the specific prophecy of the fall of Jerusalem.

9. **τὰς διεξόδους τῶν ὁδῶν**] 'the partings of the highways' R.V. The word *διέξοδος* only occurs here in N.T. and is variously interpreted as (1) the points where different roads meet; (2) cross-roads between the main streets; (3) roads leading from the city into the country.

10. **πονηρούς τε καὶ ἀγαθούς**] Cf. **13.** 30 note.

11. The Wedding-garment is the 'holiness without which no man shall see the Lord' Heb. **12.** 14. The parable implies that everyone had the opportunity of putting on a Wedding-garment. Trench gives reasons for thinking that it would have been in accordance with custom for the king to give his guests a Wedding-garment: while to reject such a gift would be a wanton insult.

12. **ἐφιμώθη**] lit. 'he was muzzled' (*φιμός* 'a muzzle'), so 'completely silenced'. Cf. *v.* 34. The word is also used in N.T. of stilling a storm Mark **4.** 39, and silencing a demon Mark **1.** 25, Luke **4.** 35.

15. **παγιδεύσωσιν**] 'ensnare' R.V. (*παγίς* 'a snare').

16. On the Herodians see Intr. xxi. That they should be acting in concert with the Pharisees, their bitterest opponents, shows clearly how keen was the hatred and apprehension excited by the teaching and popularity of Jesus.

21. **ἀπόδοτε**] lit. 'give back'. Christ's answer showed that submission to God and to an earthly king are not contradictory duties. The king rules by permission of God, and can therefore rightfully claim tribute and obedience.

23. The Sadducees based their denial of the resurrection (1) on the silence of Moses concerning it, (2) on the legislation of Moses which, they argued, excluded such a supposition. So Christ confutes them from the writings of Moses, *v.* 32.

30. Christ means that the conditions are so different that no analogy exists between human marriage and the relations of angelic beings.

32. The argument is—God is the God of Abraham: but God is the God only of the living: therefore Abraham is living.

35. **νομικός**] 'a lawyer', seems a convertible term with 'a Scribe'; cf. Mark **12.** 28: not elsewhere used by St Matthew or St Mark. See Intr. xx.

36. **ποία**] 'what kind of'. The injunctions of the Law were by Jewish Rabbis divided into 'light' and 'heavy', i.e. less and more important. Cf. **23.** 23.

37. This text was one of those contained in the phylacteries (cf. **23.** 5 note) and repeated twice a-day by every devout Jew.

39. **δευτέρα κ.τ.λ.**] 'and a second like *unto it* is this'. R.V.

43. **ἐν πνεύματι**] i.e. inspired by the Spirit. The article is often omitted in N.T., as here, before words denoting objects of which there is but one in existence: so *βασιλεύς* in classical Greek is the king of Persia. Such expressions are called 'anarthrous'.

44. **κάθου**] contracted from the Attic form *καθῆσο*. To sit on a king's right hand implied to an Oriental an equal share of his authority.

45. Christ's argument is as follows. By human descent Messias is, you say, the Son of David. But David when inspired speaks of Messias as 'Lord', a term no man could apply to his own human descendant: therefore Messias must be more than human. As man He is the Son of David, as divine He is David's Lord. The Jews could not meet this argument because they themselves held Psalm **110** to be Messianic.

CHAPTER XXIII.

CHRIST WARNETH THE PEOPLE AGAINST THE EXAMPLE AND AMBITION OF THE SCRIBES AND PHARISEES 1—12: DENOUNCETH THEIR HYPOCRISIES 13—33: AND FORETELLETH THE DESTRUCTION OF JERUSALEM 34—39.

2. ἐπὶ τῆς Μωυσέως *κ.τ.λ.*] Moses was the authorised interpreter of the laws of God. To this function the Scribes and Pharisees had succeeded. Their decisions therefore on matters of law were to be respected. See Intr. XX.

ἐκάθισαν] Cf. **3.** 17 note.

5. τὰ φυλακτήρια] Phylacteries ('amulets' or charms against evil spirits, or perhaps 'remembrancers' to keep in mind the Law) consisted of four strips of parchment inscribed with texts, Ex. **13.** 3—10, 11—16; Deut. **6.** 4—9, **11.** 13—21, and inclosed in a leather case. All adult Jews wore them bound to the left arm and the forehead.

τὰ κράσπεδα] The Israelites were bidden to wear fringes with a 'ribband of blue' as a remembrance of 'the commandments of the Lord'. Numb. **15.** 37—41.

8. Rabbi, 'my Master', a title of honour given to the Scribes.

διδάσκαλος] 'teacher' R.V.: in A.V. 'master', from *καθηγητής*.

9. πατέρα] also a title of honour given to teachers.

10. καθηγηταί] 'masters', lit. 'leaders'.

13. The Scribes used their 'key' of learning to lock instead of to unlock the kingdom of heaven. Cf. **16.** 19 note.

14. R. V. with W. and H. omits this verse: see R. V. margin.

15. περιάγετε *κ.τ.λ.*] There is external evidence of considerable missionary activity among the Jews of that time.

προσήλυτον] lit. 'one who approaches', so 'a convert'. In the LXX. *προσήλυτος* = a stranger resident among the Jews. These strangers seem to have been called 'Proselytes of the Gate' as distinguished from 'Proselytes of Righteousness', who were real converts.

υἱὸν γεέννης] a Hebraism implying 'worthy of the severest doom'. Cf. *v.* 33.

18. ὀφείλει] 'he is a debtor' R.V., i.e. he is bound by his oath. Jewish Rabbis made all manner of distinctions between valid and invalid oaths.

23. **ἀποδεκατοῦτε**] 'ye tithe' R.V. Here and in Luke **11.** 42, **18.** 12 *ἀποδεκατοῦν*='to pay tithes of': in Hebr. **7.** 5 'to exact tithes from'.

τὰ βαρύτερα] Cf. **22.** 36 note.

24. **διυλίζοντες**] 'who strain out' R.V. To touch a dead body involved ceremonial pollution: so to avoid the chance of a gnat having fallen into their drink the Pharisees would first strain it. A gnat is taken as the smallest, a camel as the greatest of carcasses. Cf. **19.** 24 note. Christ of course means that the Pharisees, while very particular about trifles, commit very gross sins. See Intr. xvii. f.

25. Note the mixture of metaphor and literal fact. The Pharisees were careful of external appearances, but their hearts were sinful.

26. **τὸ ἔντος τ. π.**] 'the inside of the cup' R.V. Cf. A.V.

27. **τάφοις κεκονιαμένοις**] To avoid the pollution caused by touching a tomb (cf. *v.* 24 note) the Jews used to whiten them every spring, so that they might be easily seen.

31. They confess themselves to be the children of murderers by descent, they will prove themselves to be so by their deeds.

33. **τῆς κρίσεως**] 'the judgement' R.V. Cf. *v.* 15 note.

34. **προφήτας** *κ.τ.λ.*] i.e. the Apostles and other Christian teachers.

35. **Ζαχαρίου υἱοῦ Βαραχίου**] The Zachariah stoned in the Temple was the son of Jehoiada, 2 Chron. **24.** 20: whereas Zachariah the Prophet was the son of Barachiah. The words *υἱοῦ Βαραχίου* are not found in the original text of ℵ nor in the parallel passage in St Luke, **11.** 51, and were probably inserted at an early date by a corrector who confused the two Zachariahs.

τοῦ ναοῦ] 'the sanctuary' R.V., i.e. the Temple proper, outside of which stood the altar of sacrifice.

39. **ἕως ἄν** *κ.τ.λ.*] These words seem to indicate a future acknowledgment by the Jews of Jesus as Messias.

CHAPTER XXIV.

CHRIST FORETELLETH THE DESTRUCTION OF JERUSALEM AND HIS SECOND ADVENT 1—41: THE DUTY OF WATCHFULNESS 42—51.

The interpretation of this chapter presents great difficulties. It is generally agreed that Christ here speaks both of the im-

pending fall of Jerusalem, and also of His coming in judgment at the end of the world; but it is not clear to which of these events certain verses refer. If His Kingdom upon earth be understood as established at the former event and lasting until the latter, and if the term *παρουσία* be applicable to both events, the 'presence' of Christ at the destruction of the Holy City being a foreshadowing of His 'presence' at the Last Day, the obscurity is perhaps somewhat lessened. Cf. **16.** 28 note.

1. **ἐπορεύετο**] 'was going on his way' R. V., probably across the Vale of Kidron, whence there was an imposing view of the magnificent buildings of the Temple on Mt Moriah. This discourse was probably delivered on Tuesday evening, as He was returning to Bethany.

3. **παρουσίας**] 'coming' R.V., or 'presence' R.V. margin.

τῆς συντελείας τοῦ αἰῶνος] Cf. **13.** 39 note. The disciples seem to identify the 'coming' of Christ with the 'completion of the age'. Jesus in His answer perhaps purposely does not explain that His *παρουσία* might be understood of the destruction of Jerusalem as well as of the end of the world.

5. Such false Messiahs were Theudas and other impostors mentioned by Josephus. Cf. Acts **21.** 38.

7. **λιμοὶ καὶ σεισμοί**] All these predictions were amply fulfilled before the fall of Jerusalem.

9. **ὑμᾶς**] This may apply to Christians in general, not exclusively to those who heard Christ speaking.

11. **ψευδοπροφῆται**] These are false teachers in the Christian Church, not identical with the false Messiahs of *v.* 5.

12. **τὴν ἀνομίαν**] a characteristic sign of the 'completion of the age'. Cf. **13.** 41.

15. **τὸ βδέλυγμα τῆς ἐρημώσεως**] i.e. 'the abomination that maketh desolate', a phrase taken from Daniel **9.** 27, **11.** 31, **12.** 11. The chief interpretations suggested are, (1) the besieging armies; a meaning supported by the parallel passage Luke **21.** 20, '*When ye see Jerusalem compassed with armies, then know that the destruction thereof is nigh*': (2) the Roman eagles which were borne even into the Temple itself: (3) the atrocities committed in the Temple during the siege by the Zealots.

17. The flat top of an Eastern house can often be reached by an external staircase, which would offer the most direct means of flight.

20. **σαββάτῳ**] The early Christians probably kept up the main observances of the Sabbath. At any rate there would be

many difficulties from others in a flight on the Sabbath. A Sabbath day's journey was 2000 cubits, or about $\frac{3}{4}$ mile.

21. **οὐδ' οὐ μή**] The triple negative gives special emphasis, cf. **25.** 9. The miseries of the siege of Jerusalem have never been surpassed in all history.

22. Note the Aor. Ind. with **εἰ** and **ἄν**. Having been ordained by God, the events are regarded by Christ with the same certainty as though they were already past.

24. Many impostors arose about the time of the Jewish war, notably Barcochebas.

26. **ἐν τοῖς ταμείοις**] 'in the private rooms', i.e. like a Rabbi.

28. **ὅπου ἐάν κ.τ.λ.**] The probable interpretation is, 'Wheresoever there is sin and corruption there will come the judgment of God, as surely as vultures gather round a carcass'. Cf. Job **39.** 28—30. The special case of the Roman eagles (i.e. standards) encircling Jerusalem may have suggested the form of the parable. Another interpretation would make the dead body to be Christ, and the eagles to be His saints, who flock together to feed on Him. This seems unlikely.

29. This language is probably figurative, borrowed from Is. **13.** 10, which was originally spoken of the downfall of Babylon. The sun, moon, and stars represent the greater and less kings and governors. Here the words seem to refer, (*α*) to the fall of Jerusalem; (*β*) to the end of the world.

30. Cf. Dan. **7.** 13, 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven'.

31. **τοὺς ἀγγέλους αὐτοῦ**] 'His angels' or 'messengers', (*α*) the Apostles who shall gather together the members of the Church, (*β*) the angels at the end of the world. Cf. **13.** 39, 41, 49.

32. The parable of the fig-tree teaches that such events as the fall of Jerusalem follow a natural sequence of cause and effect, which, like the sprouting of the fig-tree, can be observed by him who has eyes to see.

34. **ἡ γενεὰ αὕτη...**] Cf. **16.** 28 note.

40. **παραλαμβάνεται**] 'is taken', i.e. by the angels, cf. *v.* **31.** Note the 'prophetic' present tenses, cf. **26.** 2, **27.** 63, *v.* 22 note.

51. **διχοτομήσει**] This mode of punishment is alluded to Dan. **2.** 5, **3.** 29, Hebr. **11.** 37.

ὑποκριτῶν] 'Every man in whom is hypocrisy is cast into Gehenna', Talmud. Hypocrisy was a besetting sin of the Pharisees, **23.** 13 ff.

CHAPTER XXV.

THE PARABLE OF THE TEN VIRGINS 1—13, AND OF THE TALENTS 14—30. A DESCRIPTION OF THE LAST JUDGMENT 31—46.

The parable of the ten virgins is peculiar to St Matthew. It is a warning to watch. The ten virgins represent the whole Christian Church. The coming of the bridegroom is the second coming of Christ. The flame of the lamp is the spiritual life, the oil is its inward source. The parable is directed against those who have some outward show of religion but, being negligent in prayer and in other means of grace, are unprepared.

1. The bridegroom is supposed to have gone to fetch his bride. The virgins go forth to escort them in procession to the bridegroom's house with lights and song.

λαμπάδας] in classical Greek 'torches'. Here the context shows that lamps are meant, with oil carried in a separate vessel to replenish them. Cf. Juv. 3. 285 where *aenea lampas* is similarly used of a portable lamp.

5. The sleep represents the ignorance of the time of the second coming of Christ, cf. *v.* 13.

7. ἐκόσμησαν] 'Everyone at the last prepares to give an account of his works'. Trench.

8. σβέννυνται] 'are going out' R. V.

9. μήποτε οὐ μή] Cf. **24.** 21 note.

10. τοὺς γάμους] Cf. **22.** 2 note.

13. R.V. with W. and H. omits 'wherein the Son of man cometh' at the end of *v.* 13.

14—30. The Parable of the Talents is peculiar to St Matthew. It seems to be an amplification of the Parable of the Pounds, St Luke **19.** 12—27, which was spoken when nigh to Jerusalem on the way up from Jericho before the Triumphal Entry. Here is added the important detail that there are differences in the 'talents', i.e. in the abilities, and so in the responsibilities of individual Christians; in St Luke each servant receives one pound. On the other hand there is no mention here as in St Luke that the nobleman went 'to receive for himself a kingdom, and to return'.

15. ᾧ μὲν...ᾧ δέ] Cf. **13.** 4 note.

τάλαντα] Cf. **18.** 24 note. From this parable 'talents' has acquired the sense of 'abilities'.

16. **ἐν**] Cf. **9.** 34 note.

21. **ἐπὶ πολλῶν**] Note that good work done brings more good work to do.

23. Note that the reward is the same for him who gained two talents and for him who gained five: showing that men are not rewarded for the amount of their works, but for the spirit in which the work is done. The parable of the 'Labourers in the Vineyard' teaches a similar lesson, **20.** 1—16.

24. **οὐ διεσκόρπισας**] 'thou didst not scatter'. The idea seems to be of gathering the grain without winnowing out the chaff.

29. In spiritual matters it is necessarily true that 'unto everyone that hath shall be given', because the gift always depends on the capacity to receive. The converse is equally true, e.g. Saul as an individual and the Jews as a nation lost what they had from their own unworthiness.

32. **ὥσπερ κ.τ.λ.**] This is a simile not a parable, cf. **13.** 3 note.

45. **οὐκ ἐποιήσατε**] Sins of omission are no less culpable than sins of commission.

46. **κόλασιν**] properly 'corrective punishment', as distinguished from *τιμωρία* 'retributive punishment'.

CHAPTER XXVI.

THE RULERS CONSPIRE AGAINST CHRIST 1—5: MARY ANOINTETH JESUS IN THE HOUSE OF SIMON THE LEPER 6—13: TREACHERY OF JUDAS 14—16: PREPARATION FOR THE PASSOVER AND INSTITUTION OF THE HOLY COMMUNION 17—30: PROPHECY OF PETER'S DENIAL 31—35: THE AGONY IN THE GARDEN OF GETHSEMANE 36—46: JUDAS BETRAYETH JESUS 47—56: EXAMINATION BEFORE CAIAPHAS 57—68: DENIAL OF PETER 69—75.

2. **μετὰ δύο ἡμέρας**] It was now Wednesday, Nisan 13.

τὸ πάσχα] The name is from the Hebrew *pesach*, 'to leap over', and refers to the origin of the feast, viz. the deliverance of the Israelites from Egypt, Ex. **12.** 13, 'And when I see the blood I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt'. The English word *Passover*, introduced by Tyndale, preserves the double meaning.

γίνεται...παραδίδοται] Cf. **24.** 40 note.

3. This was a meeting of the Sanhedrin. See Intr. xiii.

Caiaphas was the titular High-Priest nominated by the Romans 26 A.D. By the Law the office was held for life, and so orthodox Jews regarded Annas, father-in-law of Caiaphas, as the true High-Priest, though he had been deposed by the Romans. Caiaphas himself was deposed 38 A.D.

6. This event occurred on the evening before the Triumphal Entry, John **12.** 1—8.

τοῦ λεπροῦ] probably one who had been a leper. Nothing further is known of Simon.

7. γυνή] This was Mary the sister of Lazarus, to be distinguished from 'the woman who was a sinner' who anointed the feet of Jesus, Luke **7.** 36—39.

ἀλάβαστρον] 'an alabaster cruse' R.V., i.e. 'flask'.

βαρυτίμου] St Mark says it was worth over 300 denarii, i.e. about £10 in actual weight of silver, but relatively much more.

12. πρὸς τὸ ἐνταφιάσαι με] 'to prepare me for burial', R.V.

15. οἱ δὲ ἔστησαν αὐτῷ] 'and they weighed unto him', R.V.

ἀργύρια] i.e. shekels. Cf. **17.** 24 note. Thirty shekels would be about £4 and was the price of a slave, Ex. **21.** 32.

17. τῇ δὲ πρώτῃ τῶν ἀζύμων] In St Mark **14.** 12 and St Luke **22.** 7 this date is even more precise, the words 'when they killed the Passover' being added. Now the Passover-lamb was killed on the afternoon of Nisan 14, which was popularly called 'the first day of unleavened bread', and eaten, according to the Law, between the sunset and sunrise which immediately followed. These three passages seem decisive that the Synoptists place the Last Supper on the night when the Passover meal was being generally eaten, and consequently that the Crucifixion was on Nisan 15. The language of the Synoptists is so completely in harmony with this view that no other would have been thought of had it not been for certain expressions in St John's Gospel, which seem to imply that the Passover had not been eaten at the time of Christ's trial. These expressions however can be otherwise explained, while the date of the Synoptists seems certain. The subject is too long to discuss in full, but the main points may be briefly mentioned.

John **13.** 1, '*before the feast of the passover*' need only mean 'on the eve of the passover-festival'.

John **18.** 28, 'and they themselves (the Jews) went not into the judgment-hall, lest they should be defiled; *but that they might eat the passover*'. Here, as before, the passover may include the whole paschal festival, and especially the ceremonial feast called the *Chagigah* on the afternoon of Nisan 15. Cf. 2 Chron. **30.** 22 (S. C.). John **13.** 29 can be similarly explained. Or, as others think, the Paschal meal of the priests may have been unavoidably postponed by the events connected with the arrest of Jesus.

John **19.** 14, '*and it was the preparation of the passover*'. Every Friday was called 'the preparation' for the ensuing Sabbath, and so Passover-Friday was naturally 'the preparation of the passover'.

John **19.** 31 '*that Sabbath-day was an high-day*'. The Sabbath in Passover-week was 'an high-day' whether it fell on the first or any subsequent day of the festival.

20. The outline of the Jewish Passover-feast was as follows:

(*α*) the first cup of wine and water, Luke **22.** 17.

(*β*) those present washed their hands. Jesus washed the Apostles' feet, John **13.** 2—11.

(*γ*) bitter herbs with unleavened bread and a sauce called *charoseth*. This is probably the 'sop' John **13.** 26, and the 'dish', *v.* 23, Mark **14.** 20.

(*δ*) the second cup, followed by the 'showing forth' or explanation of the ceremony, 1 Cor. **11.** 26.

(*ε*) the chanting of the first part of the *hallel* Ps. **113** and **114.**

(*ζ*) the paschal lamb.

(*η*) the third cup 'of blessing', Luke **22.** 20, 1 Cor. **10.** 16.

(*θ*) the fourth cup, followed by the second part of the *hallel* Ps. **115—118**, *v.* 30, Mark **14.** 26.

In the accounts of the Last Supper there is no mention of the paschal lamb: but, as it seems, in place thereof Jesus 'took bread and blessed it and brake it and gave it to the disciples, and said, "Take, eat, this is my body"'. Christ Himself upon the Cross was the Paschal Lamb.

22. **μήτι**] Cf. **7.** 16 note and *v.* 25.

24. **εἰ οὐκ ἐγεννήθη**] Note **οὐ** for *μή* after *εἰ*. **Οὐ**, the direct negative of fact, is here more forcible, because the supposition is presented as impossible.

28. **τῆς διαθήκης**] 'the covenant' R.V.; margin R.V. 'Many ancient authorities insert *new*'.

29. καινόν] as applied to wine is 'new in character', while *νέον* is 'new in time'. The meaning is probably to be explained from Luke 22. 18 'I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come'. The reference may be either to His partaking of the Holy Communion with the disciples after the Resurrection, or to the glorified life, symbolised by 'new wine', into which Christ was about to enter and which the Saints would share.

34. πρὶν ἀλέκτορα φωνῆσαι] 'Cock-crowing' was at the end of the third watch of the night, at this time of year about 2.0 a.m.

36. χωρίον] 'an enclosed piece of ground' R.V. margin: St John calls it a *κῆπος* 'garden'. Gethsemane='oil-press'. It was on the Mount of Olives.

ἕως...προσεύξωμαι] Note the omission of *ἄν*, as rarely in Attic.

37. This is a third occasion on which Peter, James and John were Christ's chosen companions. Cf. 17. 1.

39. τὸ ποτήριον τοῦτο] Cf. 20. 22 note.

45. καθεύδετε λοιπόν] 'sleep on henceforth'. The seeming discrepancy between this and *v.* 46 may be explained thus: either (*α*) Judas appeared the very moment after, or (*β*) 'sleep on' refers not simply to the sleep of the Apostles, but rather to the fact that the need of their watchfulness was past.

47. ὄχλος πολύς] It appears from John 18. 3, ib. 12 that the undisciplined mob was supported by a company of soldiers.

49. κατεφίλησεν] 'kissed him much' R.V. margin.

50. ἐφ' ὃ πάρει] '*do* that for which thou art come', R.V.; in A.V. 'wherefore art thou come?' but there is no instance of *ὅ=τί* in N.T., and the ellipse of *ποιῆσον* is natural enough here.

51. εἷς] sc. Peter: **τὸν δοῦλον**, sc. Malchus: John 18. 10.

52. ἐν] Cf. 9. 34, note.

53. πλείω] stands for *πλεῖον ἤ*. Occasionally *ἤ* was omitted in Attic.

λεγιῶνας] Note the Latin word, cf. 17. 25. The nominal strength of a Roman legion was 6000 men.

57. The various stages in the trial of Jesus are as follows:

(1) a brief examination before Annas, only mentioned John 18. 12, 13, 19—23;

(2) an irregular trial by Caiaphas and some members of the Sanhedrin before day-break; Matt. **26.** 57—68; Mark **14.** 53—65; Luke **22.** 54 and 63—65;

(3) a formal trial by the Sanhedrin, with Caiaphas as president, immediately after sunrise; Matt. **27.** 1; Mark **15.** 1; Luke **22.** 66—71. The trials before Caiaphas are alluded to John **18.** 24 and 28;

(4) the first examination before Pilate, Matt. **27.** 2 and 11—14; Mark **15.** 1—5; Luke **23.** 1—5; John **18.** 28—38;

(5) examination by Herod Antipas; only in Luke **23.** 6—12;

(6) the second trial and condemnation by Pilate; Matt. **27.** 15—26; Mark **15.** 6—15; Luke **23.** 13—25; John **18.** 39—**19.** 16.

The trial of Jesus was illegal in the following points,

(α) by Jewish law capital cases must be conducted and terminated by day;

(β) sentence could not be pronounced on the same day as the trial;

(γ) a capital case could not be tried on the day before the Sabbath;

(δ) false witnesses were suborned;

(ε) it was not lawful that the High-Priest should himself question the prisoner;

(ζ) Pilate condemned Him confessedly against the evidence.

58. **τῆς αὐλῆς**] 'the court'. The house was probably built in the form of a quadrangle, with the fire in the centre around which Peter and the servants were standing, and the rooms wherein the trials were held opened out of it. Cf. *v.* 69.

59. **τὸ συνέδριον ὅλον**] This seems to imply a formal meeting. If so, it was illegal. Cf. *v.* 57 note.

θανατώσωσιν] Note vivid use of primary mood after a historic tense.

63. **ἐξορκίζω**] Not elsewhere in N.T., as also *καταθεματίζειν* in *v.* 74.

ὁ υἱὸς τοῦ θεοῦ] Cf. **16.** 16 note.

69. **Ἰησοῦ τοῦ Γαλιλαίου**] The rustic Galilaeans were not merely despised by the cultured classes at Jerusalem, but since the desperate rebellion of Judas of Galilee in A.D. 6, Acts **5.** 37, were regarded by the authorities as seditious.

71. **τὸν πυλῶνα**] To avoid observation Peter no doubt retired to the porch, which was kept by a portress. One

portress was probably coming off duty when she accosted Peter at the fire, and the other (ἄλλη) would be the maid who had just relieved her. The portress would be of course responsible for the admission of improper persons.

73. ἡ λαλιά σου] Galilaeans pronounced gutturals peculiarly and had a sort of lisp.

CHAPTER XXVII.

THE SANHEDRIN CONDEMNS JESUS AND SENDS HIM TO PILATE 1—2: SUICIDE OF JUDAS 3—10: TRIAL BEFORE PILATE 11—26: JESUS IS MOCKED 27—31: CRUCIFIED 32—56: BURIED 57—61: A WATCH IS SET 62—66.

1. ὥστε θανατῶσαι αὐτόν] Note ὥστε implying an *intended* result. They waited until sunrise before formally confirming their decision in order to bring themselves within the letter of the law, **26.** 57 note. The Sanhedrin had not now the power to inflict death. See Intr. xiii.

2. Πειλάτῳ τῷ ἡγεμόνι] Pontius Pilate was Procurator of Judaea and Samaria from the banishment of Archelaus A.D. 7 to his own recall A.D. 35 or 36. In character he was weak but cruel.

4. σὺ ὄψῃ] The Future is here a virtual Imperative, as in *v.* 24.

5. ἀπήγξατο] In Acts **1.** 18 we read, 'Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst and all his bowels gushed out'. The two accounts may be thus reconciled. The money, with which the field was bought, belonged to Judas, and the Sanhedrin only acted as agents in the matter. The field bought was that wherein Judas committed suicide. Judas hanged himself, but his body fell, and remaining unburied, according to the Roman custom in the case of suicides, was seen in the condition described. St Matthew apparently derives the name *Aceldama* from the fact that the purchase-money was the price of blood; St Luke in Acts **1.** 19 from the death of Judas therein. This is one of the many incidental proofs of the independence of the Evangelists.

6. κορβανᾶν] a Hebrew word ἅπαξ λεγ. in N.T. It was the treasury for gifts called *Corban*. Cf. Mark **7.** 11.

8. ἀγρὸς αἵματος] in Hebrew *Aceldama*, Acts **1.** 19.

9. τὸ ῥηθὲν διὰ Ἱερεμίου κ.τ.λ.] This quotation is an adaptation of Zechariah **11.** 13, not from Jeremiah as stated.

The discrepancy has been variously explained. (1) Matthew, quoting from memory, made a mistake in the name, (2) Matthew wrote simply διὰ τοῦ προφήτου without a name at all, as he does elsewhere, and Ἱερεμίου was erroneously added by an early copyist. (3) As Jeremiah stood first in the collected writings of the Prophets, the volume is cited under his name. A supposition that Zech. cc. 9—11 are really by Jeremiah is scarcely worthy of mention.

As to the difference between the original and the quotation, Matthew is only careful to convey his meaning clearly and did not aim at verbal accuracy.

11. σὺ εἶ ὁ βασιλεύς κ.τ.λ.] Note that the Sanhedrin condemned Jesus for blasphemy, because He claimed to be the Son of God, 26. 63—65; but before Pilate they shift their ground and represent Jesus as a pretender to the throne of David.

14. ὥστε θαυμάζειν κ.τ.λ.] At this stage Pilate sent Jesus to Herod, Luke 23. 6—12.

19. ἡ γυνὴ αὐτοῦ] sc. Claudia Procula or Procla. This episode is peculiar to St Matthew. Considerable attention was paid to dreams by the Romans, e.g. that of Caesar's wife on the night before his murder.

21. θέλετε...ἀπολύσω] Cf. 20. 32.

22. σταυρωθήτω] The Jews usually regarded with abhorrence crucifixion, which was far more barbarous than their own mode of execution by stoning or hanging. The fanatical fury of the multitude, fanned by their leaders, completely obliterated their traditional respect for mercy and justice.

24. λαβὼν ὕδωρ κ.τ.λ.] This was a Jewish custom, cf. Deut. 21. 6—9, though many other nations, including the Romans, had similar usages. This episode and the cry of the people in *v.* 25 are peculiar to St Matthew.

26. φραγελλώσας] (from Lat. *flagellum*). Scourging was with the Romans the usual preliminary of crucifixion. In itself it was a fearful punishment and often proved fatal. That in this case it was cruelly severe may be inferred from Christ's sinking under the weight of the cross just afterwards and from His speedy death.

27. τὸ πραιτώριον] 'the palace', R.V. The *Praetorium* was the official residence of a Roman general in his camp, or of a governor in his province. Note the Latin words.

σπεῖραν] 'cohort' R.V. margin. The exact meaning of σπεῖρα is probably 'maniple', a company of 200 men, which formed the third part of a cohort and the thirtieth of a

legion. A maniple was always kept under arms during the great festivals to repress disturbances. Cf. 8. 5 note.

28. The 'scarlet robe' was doubtless a military cloak, put on him in mockery of the imperial purple.

32. **Κυρηναῖον**] Cyrene was in the North of Africa. This Simon was 'coming out of the country' Luke 23. 26, and was the father of Alexander and Rufus Mark 15. 21.

ἠγγάρευσαν] Cf. 6. 41 note.

33. **Γολγοθά**] in Latin *Calvariae locum*, whence our Calvary. Luke 23. 33 Vulg.

34. **οἶνον μετὰ χολῆς μεμιγμένον**] 'wine mingled with gall' was a narcotic provided by Jewish women for those condemned to crucifixion, in order to produce partial unconsciousness. Jesus would not be drugged: He would meet death in His right senses.

35. R.V. with W. and H. omits all words in this verse after 'casting lots'. St John 19. 23 f. tells us that the outer garments (*ἱμάτια*) were divided, while lots were cast for the inner garment (*χιτών*) because it was seamless. The clothes of the sufferer were the perquisite of the four soldiers who guarded each cross.

37. From this fact it has been inferred that Christ was crucified on a 'Latin' cross shaped thus †, technically known as *crux immissa*. The 'St Andrew's cross' X is called *crux decussata*, and T is *crux commissa*.

The differences of the superscription in the four Evangelists may be accounted for by the three languages in which it was written.

42. **σῶσαι**] Some make this a question, so R.V. margin, 'Can he not save himself?' R.V. with W. and H. omits *εἰ* before *βασιλεύς*, 'He is the King of Israel'.

43. **πέποιθεν**] 'he trusteth' R.V. Note the 'abiding' sense of the Perfect.

45. **ἀπὸ δὲ ἕκτης ὥρας**] i.e. from 12 noon to 3.0 p.m. The actual crucifixion took place some time before 12. The darkness was supernatural, though darkness often accompanies earthquakes.

46. **Ἐλωί** κ.τ.λ.] The 'seven words' of Christ upon the cross were:

1. 'Father, forgive them; for they know not what they do'. Luke 23. 34.
2. 'Verily I say unto thee, To day thou shalt be with me in Paradise'. Luke 23. 43.

3. 'Woman, behold thy son!' 'Behold thy mother!' John **19.** 27.
4. 'Eli, Eli, lama sabachthani'. Matt. **27.** 46. Mark **15.** 34.
5. 'I thirst'. John **19.** 28.
6. 'It is finished'. John **19.** 30.
7. 'Father, into thy hands I commend my spirit'. Luke **23.** 46.

49. ἄλλος...αἷμα] These bracketed words are placed in the margin of R.V. They are found in ℵBCL.

51. The rending of the curtain which separated the Holy of Holies from the Holy place signified 'the breaking down of all separation between God and man'. Cf. Hebr. **10.** 19, 20.

St Matthew alone mentions the earthquake and the resurrection of the Saints.

54. ὁ ἑκατόνταρχος] A centurion was left in command of the soldiers on duty; *v.* 35 note.

56. **Mary Magdalene**, a devoted disciple from whom Jesus had cast out seven devils. She is identified by tradition with the woman who anointed Christ's feet Luke **7.** 36 ff., but of this there is no direct evidence. She seems to have been possessed of some wealth, Luke **8.** 2, 3. Cf. **15.** 39, **26.** 7 notes.

Mary the mother of James and Joses. See Intr. xxiv. ff.

The mother of Zebedee's children. Cf. **20.** 20 note.

The Virgin Mary had probably been led away by St John before the end; John **19.** 25—27.

59. From St John we learn that Nicodemus assisted Joseph.

61. ἡ ἄλλη Μαρία] sc. the mother of James 'the little' and Joses.

62—66. This episode is peculiar to St Matthew.

62. τῇ δὲ ἐπαύριον] i.e. when the Sabbath had begun after sunset. The 'preparation' was Friday, cf. **26.** 17 note.

63. ἐγείρομαι] Cf. **24.** 40 note.

65. ἔχετε κουστωδίαν] (1) 'ye have a guard' R.V., or (2) 'take a guard' R.V. margin. If (1) be correct, Pilate refuses their request, telling them to use the Temple guard, or possibly a guard of Roman soldiers placed at their disposal during the Passover week: if (2) be correct, Pilate curtly grants the request: but this involves an unusual sense of ἔχειν. κουστωδία is said to have been technically used for a company of 60 men.

CHAPTER XXVIII.

CHRIST'S RESURRECTION ANNOUNCED TO THE WOMEN BY ANGELS 1—8: CHRIST HIMSELF APPEARETH 9, 10. THE SOLDIERS BRIBED BY THE HIGH-PRIESTS 11—15. CHRIST APPEARETH TO THE DISCIPLES AND GIVETH THEM COMMISSION TO BAPTIZE AND TEACH 16—20.

1. **ὀψὲ δὲ σαββάτων**] 'now late on the Sabbath day' R.V., i.e. in the night which followed the Sabbath. Legally the Sabbath ended at 6.0 p.m.

τῇ ἐπιφωκούσῃ] sc. *ἡμέρᾳ*. The Rabbis reckoned the approach of dawn from sunset on the preceding day. Cf. Luke 23. 54.

ἡ ἄλλη Μαρία] Cf. 27. 61. St Mark also mentions Salome, St Luke Joanna and other women.

2. **σεισμός**] mentioned only by St Matthew.

9, 10. St Matthew is here, as often, not strictly chronological. From the other evangelists we learn that after the vision of angels the women hasten to tell the disciples: Peter and John visit the sepulchre: then our Lord appears to Mary Magdalene alone, and shortly after to her with the other Mary, as here recorded by St Matthew only.

11—15. The bribing of the guards is peculiar to St Matthew. The guard, being under the orders of the Chief Priests, were responsible to them and not to Pilate. Otherwise no bribe could have induced them to say that they slept on duty, a fault punished by death.

14. **ἐὰν...ἡγεμόνος**] lit. 'if this come to a hearing before the governor', R.V. margin. The report could only come to Pilate unofficially.

16. The appearance to the Eleven in Galilee is peculiar to St Matthew.

τὸ ὄρος] Cf. 5. 1, note. Perhaps 'the mountain' was the same.

18. **ἐδόθη**] Cf. 3. 17 note.

19. **μαθητεύσατε**] 'make disciples of' R.V.

εἰς τὸ ὄνομα] '*into* the name' R.V.

20. **ἕως τῆς σ. τ. α.**] Cf. 13. 39 note.

INDEX I.

PERSONS MENTIONED IN ST MATTHEW'S GOSPEL.

The meaning of Hebrew names is taken from Professor T. K. Cheyne's glossary in the Variorum Teacher's Bible, 1881.

N.B.—The names in the Genealogy are not included.

Abel (*Son*), second son of Adam: **23.** 35.

Abraham (*High father*): as progenitor of Christ, **1.** 1; referred to by John the Baptist, **3.** 9; referred to by Christ, **22.** 32.

Andrew (*Manly*), an Apostle: brother of Simon Peter, **4.** 18; called by Christ, **4.** 19; ordained by Christ, **10.** 2.

Angel (*Messenger*) of the Lord: appeared to Joseph in dreams, **1.** 20; **2.** 13, 19; rolled back the stone from the sepulchre, **28.** 2; spoke to the women, **28.** 5.

Angels: referred to, **4.** 11; **13.** 39, 41, 49; **18.** 10; **24.** 31, 36; **26.** 53; devil and his angels, **25.** 41.

Archelaus. See **Herod.**

Barabbas (*Son of the father*), the robber: released instead of Christ, **27.** 16—26.

Barachias (*The Lord blesseth*): referred to, **23.** 35.

Bartholomew (*Friend*), an apostle: ordained, **10.** 1—3.

Beelzebub. See **Devil.**

Caesar: question of tribute, **22.** 17—22.

Caiaphas (*Depression?*), the High-Priest: chief priests etc. meet in his house, **26.** 3; Christ brought before him, **26.** 57.

Chief priests, the heads of the 24 courses, together with those who had held the office of High-Priesthood: consulted by Herod, **2.** 4; questioned Christ's authority, **21.** 23; received the 30 pieces of silver, **27.** 6, 7; took active part in condemnation of Christ, **26. 27. 28.** passim; referred to, **16.** 21; **20.** 18; **21.** 15, 45.

Christ (*Anointed*). See **Jesus.**

Daniel (*God is judge*), the Prophet: referred to, **24.** 15.

David (*Beloved*), the shepherd king of Israel: as forefather of Joseph, **1.** 20; as progenitor of Christ, **1.** 1; **9.** 27; **21.** 9, 15; referred to by Christ, **12.** 3.

Devil (*Slanderer*): called Tempter, **4.** 3; Satan, **4.** 10; **12.** 26; Beelzebub, **10.** 25; prince of the devils, **12.** 24; tempts Christ, **4.** 1—11; final punishment foretold, **25.** 41.

Elias (*God is the Lord*), Elijah the Prophet: as type of John

the Baptist, **11.** 14; his supposed reappearance, **16.** 14; appears at Christ's transfiguration, **17.** 3, 4, 10, 11, 12; Christ thought to have called him from the Cross, **27.** 46, 47.
Emmanuel (*God with us*): a name of Jesus Christ, **1.** 23.
Esaias (*The Lord is Salvation*), another form of Isaiah the Prophet: referred to, **3.** 3; **4.** 14; **8.** 17; **12.** 17; **13.** 14; **15.** 7.

Gentiles, foreigners, as opposed to Jews: referred to, **4.** 15; **6.** 32; **10.** 5; **12.** 18, 21; **20.** 19.
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God. Three Persons, **3.** 16, 17; **28.** 19; One God, **19.** 17.
The Father: of Jesus Christ, **7.** 21; **10.** 32, 33; **15.** 13; **18.** 10, 19, 35; **20.** 23; **24.** 36; **25.** 34; **26.** 29, 39, 42, 53; of men, **5.** 16, 45, 48; **18.** 14.
The Son. See **Jesus.**
The Holy Spirit. See **Holy Ghost.**

Herod the Great, King of Judaea: **2.** passim; receives the Magi, **2.** 7; massacres the Innocents, **2.** 16.
Herod Archelaus, Ethnarch of Idumaea, Judaea and Samaria: **2.** 22.
Herod Antipas, Tetrarch of Galilee and Peraea: imprisons and slays John the Baptist, **14.** 1—12.
Herod Philip I., husband of Herodias and brother of Herod Antipas: **14.** 3.
Herodians, followers of Herod: tempt Jesus, **22.** 16.
Herodias, sister-in-law of Herod Antipas: cause of John the Baptist's imprisonment and death, **14.** 3—12.
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Isaac (*He laugheth*), son of Abraham: name occurs, **8.** 11; **22.** 32.
Israel (*God fighteth*), in quotation from *O. T.*: **2.** 6.

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James (*He followeth after*), an Apostle, son of Zebedee: called, **4.** 21; ordained, **10.** 1, 2; present at transfiguration, **17.** 1; referred to, **20.** 20; **26.** 37.
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James, one of the brethren of the Lord: name occurs, **13.** 55; **27.** 56.
Jeremias or **Jeremy** (*Exalted of the Lord*), the Prophet: referred to, **2.** 17; **16.** 14; **27.** 9.
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John (*The Lord graciously gave*), an apostle, son of Zebedee: called, **4.** 21; ordained, **10.** 1, 2; present at transfiguration, **17.**; referred to, **20.** 20; **26.** 37.

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Joseph (*May he add* (*children*)?), husband of the blessed Virgin Mary: espoused and married, **1.** 18, 19, 24; warned by angel to fly into Egypt, **2.** 13; warned by angel to return to land of Israel, **2.** 20.

Joseph of Arimathaea, a rich man: buried the body of Christ in his own tomb, **27.** 57—60.

Joses (*see Joseph*), one of the brethren of our Lord: name occurs, **13.** 55; **27.** 56.

Judas (*Praised*) **Iscariot** (*man of Kerioth*), an Apostle: ordained, **10.** 1—4; betrayed Christ to chief priests, **26.** 14—16; question at the Last Supper, **26.** 25; betrayed Christ with a kiss, **26.** 47—49; remorse and death, **27.** 3—5.

Judas, one of the brethren of our Lord: name occurs, **13.** 55.

Lebbaeus (*Man of heart, or courage*), or **Thaddaeus** (*Strong*?), an Apostle: ordained, **10.** 1—3.

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Noe (*Rest*) = Noah: referred to, **24.** 37, 38.

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Zacharias (*The Lord remembers*), the High-Priest murdered in the Temple: **23.** 35.
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INDEX II.

PLACES MENTIONED IN ST MATTHEW'S GOSPEL.

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Bethlehem (*House of bread*), small village in Judaea, about 3 miles S.W. of Jerusalem: birth-place of Jesus Christ, **2.** 1—8; scene of the murder of the Innocents, **2.** 16.

Bethphage (*House of unripe figs*), on the road between Jericho and Jerusalem: Christ's royal entry into Jerusalem, **21.** 1.

Bethsaida (*House or place of fishing*), on the W. coast of the Sea of Galilee: condemned for unbelief, **11.** 21.

Caesarea Philippi (*Caesarea of Philip*), lies below Mount Hermon: scene of St Peter's confession of Christ, **16.** 13.

Canaan (*Lowland*), the plain of Phoenicia: woman of Canaan healed, **15.** 22—28.

Capernaum (*Village of Nahum*), on W. coast of Sea of Galilee: Christ here began His public ministry, **4.** 13; centurion's servant healed, **8.** 5; fall predicted, **11.** 23; question of tribute, **17.** 24.

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Egypt, a country in the N.E. corner of Africa: flight into, **2.** 13—19 passim.

Galilee (*District*), northern province of Palestine: Joseph warned to retire to, **2.** 22; Christ retires to, **4.** 12; Peter and Andrew called by Sea of, **4.** 18; Christ's public Ministry begins in, **4.** 23; scene of feeding the 4000, **15.** 29; appointed by Christ as meeting-place after resurrection, **26.** 32; **28.** 7, 10; promise fulfilled, **28.** 16.

Gennesaret, town on the shore of the Sea of Galilee: Christ heals the sick there, **14.** 34—36.

Gethsemane (*Oil press*), probably at the foot of Mt Olivet: scene of our Lord's agony, **26.** 36.

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Jerusalem (*Place of peace*), capital of Judaea: arrival of Magi, **2.** 1, 2; swearing by, forbidden, **5.** 35; foretold by Christ as scene of His Passion, **16.** 21; foretold by Christ as scene of His betrayal, **20.** 18; royal entry into, **21.** 1—11; lamentation over, **23.** 37.

Jordan (*Flowing down*), the river of the Plain of Palestine: followers of John the Baptist baptised in, **3.** 5, 6; Christ baptised in, **3.** 13.

Judaea, southern province of Palestine: governed by Archelaus, **2.** 22; scene of John the Baptist's ministry, **3.** passim; multitudes followed Christ, **4.** 25; visited by Christ, **19.** 1; prophetic warning concerning, **24.** 16.

Magdala (*Tower*), probably on coast of Sea of Galilee: Christ went there after the feeding of the 4000, **15.** 39.

Mount of Olives, close to Jerusalem: scene of Christ's discourse on the coming of the Son of Man, **24.** 3—51; Christ and disciples retire to, after the Last Supper, **26.** 30.

Nazareth (*Watch, or brushwood*), small village in Galilee: home of Jesus Christ, **2.** 23; Christ called Prophet of, **21.** 11.

Nephthalim (*Wrestling*), district in Galilee: name occurs, **4.** 13, 15.

Nineveh, capital of ancient Empire of Assyria: its repentance mentioned, **12.** 41.

Rama (*Height*): in quotation from *O. T.*, **2.** 18.

Sidon (*Fishing*), on E. coast of Mediterranean: mentioned by Christ, **11.** 21, 22.

Sion (*A dry place*): in quotation from *O. T.*, **21.** 5.

Sodom (*Place of lime*), one of the cities of the Plain of Jordan: name occurs, **10.** 15; **11.** 24.

Syria, land of: **27.** 32.

Tyre (*Rock*), on E. coast of Mediterranean: referred to by Christ, **11.** 21, 22.

Zabulon (*Intercourse?*), a district in Galilee: name occurs, **4.** 13, 15.

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QUOTATIONS FROM THE OLD TESTAMENT IN ST MATTHEW'S GOSPEL.

This list is taken, with slight modifications, from the critical edition of the New Testament by Drs Westcott and Hort. Many quotations are composite, i.e. derived from more than one source. In such cases a plurality of references is given. The references in brackets are to the LXX. when the numeration of chapter and verse differs from A.V. When the quotation follows the LXX. as distinguished from the Hebrew Text, or vice versa, 'LXX.' or 'Heb.' is appended to the reference.

1. 23 Is. **7.** 14.
2. 6 Mic. **5.** 2.
15 Hos. **11.** 1.
18 Jer. **31.** (**38.**) 15.
3. 3 Is. **40.** 3.
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6 Ps. **91.** (**90.**) 11 f.
7 Deut. **6.** 16.
10 Deut. **6.** 13.
15 f. Is. **9.** 1 f.
5. 3 f. Is. **61.** 1 f.
5 Ps. **37.** (**36.**) 11.
8 Ps. **24.** (**23.**) 4.
21 Ex. **20.** 13; Deut. **5.** 17.
27 Ex. **20.** 14; Deut. **5.** 18.
31 Deut. **24.** 1 (3).
33 Lev. **19.** 12; Num. **30.** 2.
34 f. Is. **66.** 1.
35 Ps. **48.** (**47.**) 2.
38 Ex. **21.** 24; Lev. **24.** 20; Deut. **19.** 21.
43 Lev. **19.** 18.
48 Deut. **18.** 13.
6. 6 Is. **26.** 20; 2 Kings **4.** 33.
7. 22 Jer. **27.** 15 (**34.** 12); **14.** 14.
23 Ps. **6.** 8.
8. 4 Lev. **13.** 49.
11 Mal. **1.** 11; Is. **59.** 19.
17 Is. **53.** 4.
9. 13 Hos. **6.** 6.
36 Num. **27.** 17; Ez. **34.** 5.
10. 35 f. Mic. **7.** 6.
11. 5 Is. **61.** 1.
10 Mal. **3.** 1.
23 Is. **14.** 13, 15.
29 Jer. **6.** 16 Heb.
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18 ff. Is. **42.** 1—4; **41.** 9.
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35 Ps. **78.** (**77.**) 2.
41 Zeph. **1.** 3 Heb.
43 Dan. **12.** 3.
15. 4 Ex. **20.** 12; Deut. **5.** 16.
— Ex. **21.** 17.
8 f. Is. **29.** 13.
16. 27 Ps. **62.** (**61.**) 12; Prov. **24.** 12.
17. 11 Mal. **4.** 5 f. (**3.** 23 f.).
18. 16 Deut. **19.** 15.
19. 4 Gen. **1.** 27.

19. 5 Gen. **2.** 24.
7 Deut. **24.** 1 (3).
18 Ex. **20.** 13—16; Deut. **5.** 17—20.
19 Ex. **20.** 12; Deut. **5.** 16.
— Lev. **19.** 18.
26 Gen. **18.** 14; Job **42.** 2; Zech. **8.** 6 LXX.
21. 5 Is. **62.** 11.
— Zech. **9.** 9.
9 Ps. **118.** (**117.**) 25 f.
13 Is. **56.** 7.
— Jer. **7.** 11.
15 Ps. **118.** (**117.**) 5.
16 Ps. **8.** 2.
33 Is. **5.** 1 f.
42 Ps. **118.** (**117.**) 22 f.
22. 24 Deut. **25.** 5; Gen. **38.** 8.
32 Ex. **3.** 6.
37 Deut. **6.** 5.
39 Lev. **19.** 18.
44 Ps. **110.** (**109.**) 1.
23. 38 Jer. **22.** 5; **12.** 7.
39 Ps. **118.** (**117.**) 26.
24. 6 Dan. **2.** 28.
7 Is. **19.** 2.
10 Dan. **11.** 41 LXX.
24. 15 Dan. **9.** 27; **12.** 11.
21 Dan. **12.** 1.
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43 Ps. **22.** (**21.**) 8.
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